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INDEX CHRISTIAN FRONTIERS

Vol. I

1946

INDEX TO LEADING ARTICLES

A Theological Formula for Christian Education	H. W. Tribble	143
Baptists in the U.S.S.R.	Louie D. Newton	156
Beauty for Ashes in Burma	Paul Geren	253
Beginning "Christian Frontiers"	Eugene Olive	3
Call to Moral Research	Garland A. Hendricks	60
Faith	Claude U. Broach	7
Hubba-Hubba	Bernard C. Clausen	25
Industrialization of the South	Lee C. Sheppard	169
"In Spirit and in Truth"	Hubert M. Poteat	232
My Brother's Keeper	J. T. McRae	191
Patterns of Fascism—Southern Style	Raven McDavid	328
Rural Churches in an Urban Civilization	Garland A. Hendricks	196
Set Your Clock at U235	Norman Corwin	56
Southern Churches and the Negroes	Edward A. McDowell	215
The Baptist Position As I See It	Edward Hughes Pruden	150
The Bible a Progressive Revelation	S. L. Morgan, Sr.	280
The Church and Returning Service Men and Women	Roy A. Burkhart	81
The Church They Want	Hybert Pollard	256
The Faith of Aldous Huxley	William H. Poteat	20
The Historical Method and Bible Studies	Franklin W. Young	111
The International State	R. F. Howes	121
The Intolerant Baptists	George B. Cutten	90
The Need for a Christian Psychotherapy	Talmage Johnson	8
The World Council of Churches	Henry Smith Leiper	47
They Serve Without Weapons	W. M. Hammond, Jr.	291
What Think Ye of the Christ?	W. O. Carver	183
Where There Is No Freedom	O. K. Armstrong	246
Why Christian Missions?	Theron D. Price	319
Why Democracy Fails	R. F. Howes	298
Worker-Management Cooperation	Wilson Woodcock	195

EDITORIALS

The Negro and the Ballot	Das Kelley Barnett.....	32
The Southern Baptist Pulpit and the Labor Management Crisis	Das Kelley Barnett.....	181
Welcome Labor Unions!	Das Kelley Barnett.....	277
"Balkanization" of Christianity	William W. Finlator.....	243
Baptist Faith Put to the Test	William W. Finlator.....	107
Christians, Period	William W. Finlator.....	212
Free the Conscientious Objectors	William W. Finlator.....	181
Labor Unions Southward Ho	William W. Finlator.....	179
Let's Reconsider: Our Rural Churches	William W. Finlator.....	140
"Like A Mighty Army"	William W. Finlator.....	317
More Resolutions, Please, Southern Baptists	William W. Finlator.....	139
Of Like Faith and Order	William W. Finlator.....	316
"One World"	William W. Finlator.....	30
Patriotism Without the Flag-waving	William W. Finlator.....	278
Radio Committee	William W. Finlator.....	43
Raison D'Etre Christian Frontiers	William W. Finlator.....	276
Rethinking Separation of Church and State	William W. Finlator.....	109
"Shall We Say Grace?"	William W. Finlator.....	180
Single Blessedness and the Housing Shortage	William W. Finlator.....	244
The Divinity That Hedges the Vatican	William W. Finlator.....	77
The Radio Conference at Ridgecrest	William W. Finlator.....	214
The Spectre of Power	William W. Finlator.....	31
Visitation Evangelism	William W. Finlator.....	318
"Vox Populi"	William W. Finlator.....	31
What to Preach About	William W. Finlator.....	315
Who are the Mobilizers of Violence	William W. Finlator.....	211
Wisdom in Brobdingnag	William W. Finlator.....	78
Forty-One Lynchings	John Arch McMillan.....	275
A Militarized America?	Lee C. Sheppard.....	75

INDEX TO BOOKS REVIEWED

Bauer, Florence Marvyne: Behold Your King	68
Brunner, Emil: Justice and the Social Order	97
Cammaerts, Emile: The Peace That Is Left	304
Clarke, Maurice: How to Read and Enjoy the Bible	99
Edited by A. N. Christensen and E. M. Kirkpatrick: Running the Country	267
Elliott, G. R.: Church, College, and Nation	127
Heard, Gerald: The Eternal Gospel	267
Heard, Gerald: The Gospel According to Gamaliel	130
Hough, Lynn Harold: The Meaning of Human Experience	200
Johnson, Hewlett, Dean of Canterbury: The Soviet Power	169
Johnson, Paul E.: Psychology of Religion	66
Maritain, Jacques: Twilight of Civilization	129
Maston, T. B.: Of One. A Study of Christian Principles and Race Relations	305
Miller, Helen Topping: Dark Sails	202
Newton, Joseph Fort: River of Years	303
Smith, Ruth: White Man's Burden	200
Straton, Hillyer: Thinking Where Jesus Thought	98
Street, James: The Gauntlet	35

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A Journal of Baptist Life and Thought

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CONTENTS

Beginning "Christian Frontiers"	Eugene Olive....	3
Faith	Claude U. Broach....	7
The Need For a Christian Psychotherapy.....	Talmage Johnson....	8
The Faith of Aldous Huxley	William H. Poteat....	20
Hubba-Hubba	Bernard C. Clausen....	25
Editorial		30
Book Reviews		35
News		40

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CHRISTIAN FRONTIERS

TRUTH EXISTS TO BE SPOKEN

Vol. I

JANUARY, 1946

No. 1

Beginning "Christian Frontiers"

EUGENE OLIVE

VENTURES INTO the unknown are alluring, whether the way be fair or hazardous. The experience is common to all who travel beckoning roads, blaze new trails, scale lofty heights, or even drag wearily but purposely through desert wastes.

Some stupidly inquire why one should wish to go on a journey when comforts of home are real and comradeship with friends invigorating. For them customary scenes afford solid delights and hold as by a firm grasp. Why encounter unknown hazards, they ask, in search of values remote and uncertain? The answer is as old as life.

"A fierce unrest seethes at the core

Of all existing things,"

as Don Marquis expresses it, and

"But for the rebel in his breast

Had man remained a brute."

Man's glory lies in the fact that he is never satisfied to stay where or like he was or is. That day is tragic in the life of any person or people when for him or them there are no more frontiers. Then it becomes necessary to settle down and the result is stagnation.

PIONEERING. Months ago an informal, unofficial group of Baptists in North Carolina assembled for talk and fellowship. For two days conversation was fluent, free, stimulating.

Comradeship was rich, invigorating. Participants liked the experience, thought it worth repeating, planned and held other meetings.

Out of the group emerged the idea of a modest publication voicing for pioneering spirits among Baptists something of their thoughts and dreams. Hurdles, if not barricades, were in the way. Shekels would be needed, time and talent would be required, at least some readers would be desirable.

Sponsors leaped hurdle one by depositing ample funds for publishing and mailing initial issues. The second hurdle was surmounted (presumably) by naming an editorial committee. Promoters themselves agreed to read what might be written and make it available to a few thousand other people, to read or not to read. Thus the third impediment vanished.

WHAT'S IN A NAME. A good name would be needed, Shakespeare notwithstanding. What pleased the founding fathers is *Christian Frontiers*, and *Christian Frontiers* the name will be.

Geographical frontiers, unsettled regions on the border of settled areas, exist no longer. A Government census in 1890 made that declaration. But more of the natural wealth of the North American continent has been discovered and more uses have been found for it in little more than half a century since that date than were learned in a million years before. Man continues to dream, as he has done for centuries, of communication with distant planets, and his quest for hidden secrets of the earth and of the universe goes on unabated.

There are still vast, uninhabited, marginal areas on the edge of and far beyond the ordinary experiences of life. Man's frontiers include the interminable distances between where he now is and where by his own best efforts and God's grace he ought to be. He has not yet explored all the possibilities of abundant living. Only the hem of Truth's expansive garment has yet been touched by man's adventures into the unknown. His face must be always toward the frontiers.

BAPTISTS. Sponsors of *Christian Frontiers* are under

strong conviction that Baptists, by their nature and mission, confront opportunities for doing, as they have done hitherto, much constructive pioneering. They have it in their blood. Anabaptists, their spiritual forebears, came into prominence in the sixteenth century through their successive and varied efforts to live by principles that gave rise to the Reformation. They looked to horizons beyond the doctrines and practices of the static Roman Church. To Luther's thunderous tocsin, "The just shall live by faith," Anabaptists added the doctrine that faith shall live by justice. That was pioneering, and still is!

Frontiers were crossed when Baptist groups valiantly proclaimed and practiced baptism for believers only, in a day dominated by a powerful and intolerant Church that had decreed baptism of unbelieving infants essential to their salvation. Pioneering was required of Baptists who began to proclaim and die for such doctrines as the autonomy and independence of the local church, the adequacy of the Holy Scriptures as a standard of faith and practice, liberty of conscience for every man, the maintenance of the essential purity of the church, and emphasis upon the necessity of holy living, springing from a renewed heart.

Baptists and their spiritual precursors have been from the beginning of their history inspirers and leaders of revolt against churches and social orders that were based on principles and practiced ways of life which they believed to be hostile to the spirit of the gospel. When society became pagan and when the church became tyrannical, there were Baptists who occupied the vanguard of protest, revolt, and renovation.

Christian Frontiers seeks the light of day, therefore, because of its faith in the genius of the Baptist people to extend into the marginal areas of current life principles that are liberating and enduring. This journal holds with Harris Franklin Rall that "the function of religion can be nothing less than to secure for man the highest and fullest life . . . that no aspect of man's life can be foreign to it."

Nobody believes that the highest and fullest life has yet been achieved by or for man. Nor are the champions of richness and completeness of living altogether lacking, even among Baptist journals.

Why, then, should there be another? Most Baptist publications are related organically to conventions, boards, or institutions to which they are properly accountable. *Christian Frontiers* would be staunch friend and supporter both of them and of the organizational life of Baptists, even when finding it necessary to take issue with them at points or to blaze lonely trails. As ally and comrade of all whose motives are high and whose methods are sincere and generous, this journalistic venture would be limited in its freedom by nothing save the demands imposed upon it by truth and the Christian spirit.

PREVIEW. Pioneers cannot see what lies on the other side of the hill. They cannot create new lands to discover, nor fashion with their hands treasures of earth and sea and air. They only probe and search and examine and make such use as they can of what they find. Sometimes they guess or reason with accuracy concerning things that are hidden. But the physical universe is not of man's own making and his quest for its secrets remains only a quest, rewarded sometimes by discovery.

Across spiritual frontiers it is possible for man to look. He even possesses resources for determining the contours and claiming the wealth of those unsettled areas. He sees them to be a goodly land and knows that it is largely of his own making.

So, *Christian Frontiers* sees beyond our present land of poverty in the midst of plenty; beyond a country of crime and corruption in a day demanding discipline and integrity; beyond a world of racial and religious antagonisms in a day demanding world cooperation and unity; beyond this great arena where man seems to be arrayed against man to destroy the

last vestige of life in a day crying aloud for fraternity; beyond a state of widespread spiritual poverty and the indifference of otherwise good people in an age summoning mankind to enjoy the freedom of the sons of God.

Christian Frontiers looks beyond the present world, cluttered with wreckage and ruin, marred by the stain and the bruises of man's wickedness and folly, to the completeness which Jesus called the kingdom of God. To the high purposes of pioneering in the direction of man's true Canaan this journal would dedicate itself, joining heart and hand with all who seek such a Land of Promise.

FAITH

Faith is no craven surrender
Of the creative passion
For truth—
Nor is it the clamorous babbling
Of ancient shibboleths which yet
Spawn strife and harsh division,
Sundering the Body of Christ.

Faith is a quest for knowledge
Of the fulness of the glory
Of God—
It is the willingness to follow
The radiant Pioneer of Life
Without seeking, to drive a bargain
Nor asking cheap praise of men.

Claude U. Broach.

The Need For a Christian Psychotherapy*

TALMAGE C. JOHNSON, D.D.

PROGRESS in understanding and curing the mental ills of man has been slow. It cannot be said that they are yet viewed as intelligently as are the physical ills. Widespread ignorance as to their origin, their nature, their prevention and cure remains, and a kind of social stigma is still attached to them.

People are quick to recognize in themselves and in others any symptom of physical ill-health; they are likely to ignore, or to deny, symptoms of mental ill-health. An individual who is sick of body seeks the best diagnosis and treatment available, and is heartily urged to do so by his family and his friends. But the person who is sick of mind knows not that he needs help, and his family and friends postpone as long as possible committing him to expert care. Many tragedies could be averted and many mental illnesses might be shortened were it not for the notion that mental illness is a shameful and disgraceful condition.

The whole social attitude toward mental sickness tends to aggravate it. When the only observable symptoms are in the body, a patient receives sympathy, encouragement, and helpful care. But when mental symptoms appear, a patient is likely first to be blamed and exhorted. Even the pity which comes later may be tinged with reproach, distrust, and fear. When such a patient recovers, he is handicapped and hindered because he is known to have once had "a mental breakdown." The convalescent from physical sickness is encouraged to believe that his recovery will be complete and permanent. But the person struggling back to mental health can hardly

* The author acknowledges indebtedness to Dr. G. F. Meadors, of the United States Public Health Service, for helpful suggestions and criticisms of the contents of this article.

fail to know that others expect for him only a partial or temporary recovery.

Civilization has counteracted in the main its own hazards to physical health; or at least it has made it possible for them to be offset. Not so with the hazards which civilization adds to mental health. The more complex life is the greater is the strain put upon the human mind. But civilization has not succeeded thus far in developing additional strength of mind proportionate to this additional strain. As a result, the incidence and the prevalence of mental disorders has so increased that it is estimated at the present time that approximately forty or fifty percent of all physical illness is of psychic origin, sixty percent of all patients in the hospitals of the country are mental patients, and multitudes outside of mental institutions are suffering from neuroses, psychoneuroses, and psychoses not readily recognized as such.

Indeed it seems that civilized man is more likely to go mad than were his barbaric ancestors. Improved standards of living do, to some extent at least, increase the number of mental disorders. A higher economic level demands a correspondingly higher degree of psychic integration. Hence psychic ills are usually more common among the economically privileged than among the economically underprivileged. Economic progress may produce the factors of personality deterioration.

Certainly no one would be so foolish as to suggest that progress be stayed, or that man should content himself with as low a standard of living as possible. Rather must we seek some way of developing minds adequate for the problems which come with economic progress. In other words, progress must be made in the whole of life and not in a limited sector of it; improvement must be made in adaptation to total environment rather than to selected portions of it. As Norman Vincent Peale puts it, "The inner braces of a man's heart must be equal to the outer pressure of life's circumstances."¹

¹ Norman Vincent Peale, *You Can Win*, Abingdon-Cokesbury Press. p. 11.

A traveler among primitive people tells of how his safari was halted one day by natives who refused to go on. For two or three days they would not move forward. When questioned as to the reason for the delay, they said that they had been traveling so fast that their souls had been unable to keep the pace and that they must wait for these souls to catch up. Now something like that has really been happening to civilized man; his soul has not kept up with his body. It is not progress which causes personality deterioration, but unbalanced progress.

Mental patients, therefore, are entitled to more consideration and more help from society than those whose maladies are physical. They are less responsible for their own ills. There is little excuse in these times for a child's having diphtheria, whooping cough, or any other contagious disease. There is little reason for an adult's acquiring such diseases as tuberculosis, typhus, or typhoid. The means for their prevention are known, and the failure to make them generally available, or to use them when available, is little short of criminal negligence. But it is not so with the mental disorders, for little has been done to make them less prevalent while much has been done to increase them.

For a long time, religion believed that all the ills of man were supernaturally caused and might be removed only by supernatural intervention. Somewhat against its will, it was convinced by medicine that physical diseases have natural causes and may be cured by hygienic care, drug therapy, and surgical intervention. But it went on believing that mental abnormalities had only supernatural causes and could be corrected only by supernatural action. Certain symptoms of mental disorder it interpreted as signs of divine favor, and it listed among its prophets those who manifested them. Other symptoms it explained as signs of demoniacal possession, and it bound in chains these victims or burned them at the stake.

For a long time medical science accepted theological explanations of psychic ills, and was well content to leave their treatment to religion. Its realm was the body of man, and it

would trespass upon no other. The physician of Lady Macbeth looked with some pity upon the mental anguish of his patient, but he had no physic and no treatment to offer. With a measure of true insight, he diagnosed her malady and said:

“.....unnatural deeds
Do breed unnatural troubles; infected minds
To their deaf pillows will discharge their secrets;
More needs she the divine than the physician.”

This royal physician was asked;

“Can’st thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?”

But he could only answer,

“Therein the patient
Must minister to himself.”

Contemporary physicians and priests would probably have unanimously concurred with his verdict, both as to etiology and as to therapy.

But neither Jesus, the founder of Christianity, nor Hippocrates, the father of medical science, would have concurred. They held no such view of man’s mental ills. Yet the religion which Jesus founded and the science which Hippocrates fathered long failed to minister, separately or together, to minds diseased.

It remained, for psychology, the youngest of the sciences, to declare that mental ills have natural causes and may be treated with some considerable measure of success on the human level. Religion saw in this claim a new threat to itself. It had agreed reluctantly to divide man with medical science, yielding up his physical body while retaining his spiritual nature. It viewed with alarm the new psychology invading its sacred province, and offering heretical explanation of the nature and functioning of soul. Medical science, secure in its own peculiar province, saw no reason to take sides or be

concerned. It thought to let religion and psychology compete for the soul of man, if he had one, so long as they left to it the body of man which he certainly had.

The new psychology, however, was not content with invading the realm of religion and challenging prevailing theological opinion. It insisted upon invading also the realm of medical science and challenging prevailing opinions there. To take on two mighty opponents at once was surely a presumptuous thing. But by so doing psychology rediscovered man as an organic entity which may not be divided. This rediscovery is pregnant with meaning for both religion and medical science, and it makes imperative a working alliance between them. If man is what psychology shows him to be, a psychological entity, then physical ills and mental ills do not exist apart except as symptoms of organic illness. And they may be altogether cured only by psychosomatic treatment. Medical science has been as loathe to accept these findings as religion has been.

Neither religion nor medical science has reason to fear psychology. Properly understood it is a substitute for neither, but an instrument, or methodology, for both. It formulates, correlates, and applies principles which both have always used. What was formerly done without understanding may now be done the better with understanding.

So recent is this new and better understanding that it does not yet appear what miracles of healing may be achieved through it. Dr. Gregory Zilboorg finds that at the beginning of the twentieth century "Medicopsychological theories appear to have become more an intellectual pastime than a research for the practical solution of a problem." He declares that at that late date: "Therapy in psychiatry was not even empirical; still less was it causal. In this respect psychiatry was in a rut of the past and lagged far behind general medicine." Fortunately for mankind both scientific medicine and religion are now ready to make larger and larger use of psychology. Medicine is rapidly developing both curative and preventive psychiatry. Religious leaders like Fosdick, Stolz,

Weatherhead, Bonnell, May and many others have demonstrated the value of sound psychology technique in pastoral counseling.

There is some danger that medical science may limit psychiatry by making it a speciality, whereas every physician and surgeon needs to understand and practice it. The tendency toward specialization in a particular branch or field of medical science has already gone so far as to impair somewhat the services a physician may render to the whole of an individual. The old-fashioned family doctor was often able to do for his patients what a whole battery of specialists are now unable to do; namely, help them to achieve wholeness. If medical science refuses to require of all its practitioners knowledge of basic psychiatric findings and procedures, and if it insists that every mental ill be referred to those who are specialists in that field, it will not be able to meet existing human needs. So general is the modern need for help in personality integration that there can never be enough specialists to meet it.

On the side of religion, there is danger that too much may be attempted by those who have only a smattering knowledge of the new psychology and no training in its methods. It is certainly true here that "a little knowledge is a dangerous thing." Thomas Hywel Hughes sounds a needed word of caution when he says that there are grave and subtle perils associated with the treatment of mental ills and only those who have been sufficiently trained and have in addition adequate medical knowledge should undertake it. The minister of religion who poses as a psychiatrist, or sets himself up as an expert in the treatment of mental ills, unless he has indeed had training in a reputable medical center, is not only a quack but a fool; for he is playing with dynamite which may destroy both him and his unfortunate patient. It is doubtful that the term, "pastoral psychiatry" ought to be used at all, for psychiatry presupposes a medical degree which few if any pastors have.

It does not follow that the minister may not make excellent

use of whatever little or much knowledge he has. And it certainly does not follow that religion *as such* is not an essential element in sound psychotherapy. The psychiatrist who assigns it no value and who discredits what the minister of religion can do for his patients is perilously near to quackery, for he has assumed more knowledge than he has. There is cumulative evidence that the best psychiatric results are obtainable only when the resources of both religion and medical science are fully employed by psychotheraputists. Certainly magnificent results have been achieved by Harry Emerson Fosdick, Norman Vincent Peale, and other ministers, working with Thomas W. Salmon, Smiley Blanton, and other psychiatrists, as well as by Carl J. Jung, Thomas Rathbone Oliver, and Leslie Weatherhead, psychiatrists who are themselves deeply religious and use the resources of religion in all their work with mental patients.

The pastor may have a better opportunity than the physician to recognize the earliest symptoms of mental disease. Without being presumptuous, he can administer an elementary sort of psychotherapy which may prevent serious mental disorders. The basic need of the human mind is for truth. If a person can be brought to face reality and to adjust himself to it by accepting truth, he develops resistance to mental disease just as he develops resistance to physical disease when he takes into his body elements which counteract disease germs. Truth is the only immunization against maladies of mind. Jesus was psychologically right when he said, "Ye shall know the truth and the truth shall make you free." Ministers of His church can and should furnish such truth as frees the mind from anxiety, worry, and fear, the principle causes of mental illness.

Serious mental cases always require hospital care, and must always be referred to a psychiatrist. But for full recovery, religion is required. The minister has not performed his whole duty to the mental patient when he brings him to psychiatric treatment. Religious truth is an essential part of the therapy. Of course, the minister is free to administer it only when per-

mitted to do so by the psychiatrist and only under his direction. But he must offer it. The psychiatrist who rejects it is unworthy of his calling. There is never a case of mental sickness in which all the resources of both religion and medical science are not needful, although there is a time when one should take priority over the other.

The New Testament story of how Jesus healed a Gadarene demoniac (Mark 5:1-20) reads almost like a modern psychiatric case history. While it is set forth within the limitations of a pre-scientific nosology, it can readily be reconstructed, without violence to it, into an account of a successful treatment of a serious mental disorder.

The symptoms of the patient justify a probable diagnosis of schizophrenia. The first question which Jesus addressed to him amounted to asking, "What are you?" Intended to lay bare the nature of his illness, it did exactly that. The patient answered, "I am not one but many." This answer meant that the man had a split personality. He was no longer an entity; he had become a disunity. He was being torn apart by conflicting drives which he could not integrate. A legion of competing desires, appetites, and purposes had driven the poor fellow insane. He had come to despise himself for his inability to harness them and make them do his bidding. They were now his masters, he their victim. He no longer had a frame of reference, but yielded himself to first one compelling motive and then another. He wanted at one and the same time salvation and self-destruction.

How like many a modern man was this wild inhabitant of the Gadarene tombs! Reason always topples when a center of reference is lost, when the mind is unable to face its problems, when the personality is split by drives which it cannot master and harmonize. Without an integrating factor, one loses his sense of worth and dignity, and the self breaks up. There is no meaning to life when psychic chaos prevails.

The treatment of such patients must begin with the therapist himself. He has to become their center of reference. Until he can focus the wandering mind upon himself and impress

it with his own integrated personality, he can do nothing. Such cases require more than the *rappport* between patient and therapist called for in treating less serious mental disorders; they call for domination. It is generally understood that the psychiatrist must permit himself to become the substitute for every person with whom the patient should have normal relations, but no longer does have. In major personality disorders, it must go even further. The therapist has to become a substitute for God himself, or at least the symbol of God. Now that is what Jesus was for the Gadarene demoniac, who hailed him as "Son of God." In this connection, we need not concern ourselves with any doctrine about the divinity of Jesus. We merely note that for this man at least he was divine, nor does it matter how he came to be so recognized. It is always a heavy responsibility to play God. The ordinary man, such as are all modern psychiatrists and preachers, dare not play the part longer than is necessary to transfer the patient's submission from himself to the real God, but he has to play it long enough to do that. Nor is it as presumptuous to do so as may first appear, for surely God is in man. But so long as the therapist, be he physician or minister, stands in the place of God for a patient, he had better be certain that he is indeed as much like God as possible.

The trouble with many psychiatrists is that they know too little about a real God to represent Him in the first stages of treatment, or to transfer their patients to Him in its later stages. Some have gone so far as to counsel releasing inhibitions in directions which no sort of deity could approve, and have led their patients into the morass of moral lawlessness and chaos. The resulting improvement in symptomatic conditions, if such occurs, can never be more than partial and temporary; it is inevitably followed by an illness of greater gravity. Psychiatrists of this sort are correct in thinking that repressions of inhibitions must be somehow released; they are wrong in thinking that it makes no difference how or through what channels they are released. They are correct also in believing that many notions about morality and what con-

stitutes it are entirely false and produce a needless sense of guilt; they are mistaken in believing that there are no sound moral concepts or that life can be lived normally without them. Familiar only with abnormal psychology and abnormal religion, they are unable to appreciate the normal in either.

Nor can it be said that the average minister of religion does much better, especially the average Protestant minister. He agrees that theoretically he is the representative of God, but he seldom dares play the part. The firm and positive note with which the deity should speak through his representatives has been largely absent from modern Protestant preaching and pastoral counseling. Catholic priests at this point take a stronger position; they hear confessions and absolve from sin; they speak with authority on what God requires; they assure ultimate salvation. This difference between the Catholic priest and the Protestant minister may account for the fact that Catholics generally magnify the church more than do Protestants. But the history of Catholicism, and the practices of some of its priests, indicate that the Catholic clergy has no more right to pose as divine representatives than the Protestant clergy. The point is that it does so claim. Protestant ministers ought to make the same claim and the better justify it by their fruits!

Jesus made no effort to reason with the insane man of Gadarea. He made no plea for him "to get hold of himself." That can come only when the cure is far advanced. Instead Jesus demonstrated to him, in a way that he could not mistake, his importance as a person. Feeding nearby was a herd of swine. The deranged mind of the patient held the illusion that the hogs were worth more than he, and nothing less than the sacrifice of them would have proved to him the contrary. Jesus did not hesitate for a moment. He sacrificed the hogs. The mental shock of seeing that done was fully equivalent to modern electric, insulin, or metrazol shock. The patient fell in convulsions, but arose with a mind clear of illusions. We may be confident that never again was he overwhelmed by the consciousness of utter worthlessness. If the God he now

recognized cared more for him than for a herd of swine, perhaps He cared enough to make worthwhile the reorganization of personality around Him as the center of a new frame of reference. At any rate, this man who had been beside himself came to himself in the presence of God. He would thereafter always be himself, not a legion of warring demons. Lest any modern therapist be tempted to destroy the property of others to achieve such a result, let it be noted that Jesus was immediately exiled from Gadarea!

Unfortunately the gospel narrative gives only a hint of any further psychotherapy. But from what we know of Jesus, we may believe that it was thorough. Doubtlessly the man was allowed to talk out all of his problems, until mental catharsis was complete. His fears were supplanted by faith in the dependability of the universe. Whatever feelings of guilt he felt were banished by a positive assurance of pardon. His natural appetites were shown to be holy and capable of being satisfied in some suitable manner. Whatever instinctive drives he had were shown to be of divine origin and capable of motivating creative activity. When once an organizing principle was found, an integrating factor was discovered, no conflicts remained; everything fitted into the healthy whole; adaptation could be made to the total environment. Inhibitions disappeared; only sublimation remained. The man was sane.

One thing, however, remained for the therapist to do. Had it not been done, the cure might not have been permanent. It is not enough for a mental patient to become sane in isolation or in an artificial environment. He must be returned to his own natural social environment and there demonstrate his sanity. Jesus did that for his patient; he sent him back to his family to take again his place among his loved ones and meet his obligations to them. Some men Jesus allowed to leave their homes in order to follow him, but not this man. For him to do so would be an escape from the realities of his own life, to become always dependent upon his therapist.

Neither religion nor medical science can ever let itself become merely a means of escape, a crutch upon which to lean.

Both must seek to help man, particularly those who have mental ills, to make normal responses in normal situations, to bear whatever burdens life imposes, and to live with whatever has to be lived with. Both may well seek to improve the individual's surroundings, but after all there are inevitable things, there are limitations which must be accepted, there are duties which must be performed. And no man is wholly sane who cannot live within his own surroundings whatever they be. Insulin is no cure for diabetes; it simply enables the diabetic to live with his disease. So are mental ills cured when the patient learns to live with the things which cause them.

For the mental patient, therefore, true religion is indicated as the one thing which must not be lacking. It alone supplies the dynamics of sane existence, eases tensions of life in a complex social order, and provides energy for creative activity. By all means let diseased minds be examined, studied, and treated with all the skill that medical science has developed. Let every possible physical cause be looked for and removed, and every possible improvement be made in the immediate environment and the patient's adaptation to it. Then let religion be summoned to complete the cure and make it permanent.

"Whenever the voice of Truth is heard demanding allegiance, it is the voice of God. Whenever Mercy bends over the prostrate and feeble, and calls to us for help, it is the voice of God. The Jews rejected Christ for reasons of political prudence, social selfishness and religious orthodoxy. Whenever we resist God or any of his messengers for those reasons, we link our lives with those who stoned the prophets and crucified Jesus and righteous blood is upon us. Men are always rejecting the stone that God designed for the head of the corner."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

The Faith of Aldous Huxley*

WILLIAM H. POTEAT

“ONE CAN either go on listening to the news—and of course the news is always bad, even when it sounds good. Or alternatively one can make up one’s mind to listen to something else.” Thus Sebastian Barnack, one of Huxley’s progeny, summarizes the dilemma of a young poet caught in the vice of Modern life. It is startling to realize of how many men of letters contemporary with us this weary confession of confusion is an accurate description. The turn of the Century saw its heroic revolt against the “shopkeeper” mind. New wine was to come not from the fruit of the vine, but from broken wine-skins. The ferment of this revolt turned to vinegar after the first World War, and moribund despair and cynicism was the response of sensitive and sophisticated writers. Ferdinand Celine plumbed the depth of this mood in his exilic novel, *Death on the Installment Plan*.

But—‘Man is not made better by constantly gazing into chaos’. Many of these men who survived revolt and exile came full cycle—from revolt to affirmation. The movement has been from *The Wasteland* to *Four Quartets*; from *Buddenbrooks* to *Joseph the Provider*; from *The Hairy Ape* to *Days Without End*; from *Point Counter Point* to *Time Must Have a Stop*. If these men have not altogether stopped “listening to the news”—they at least have sought to “listen to something else.” Increasingly, the recurrent theme of contemporary writing is the question: Why not try God?

Perhaps Huxley embodies in his own pilgrimage a history of the pathology of contemporary man more worthy of study than that of any living writer. In few have the extremes of delirium and repose been so marked. In none has such sophisticated denial led to such exalted affirmation.

In this latest of his prodigious works, Aldous Huxley makes

* *The Perennial Philosophy*. By Aldous Huxley. New York: Harper & Brothers, 1945. pp. 301. Bobliography. \$3.00.

explicit the credo that has shown itself through his always clever, sometimes profound fiction. Sebastian Barnack has emerged from *Time Must Have a Stop* to write *The Perennial Philosophy*.

To Huxley the perennial philosophy asserts: that Time and the Human Situation are fragmentations of the unitive Ground of all existence; that man's true good is to return from multiplicity to unity; that this can be done through direct communion with the Divine by the discovery of the immanent unity in the self that exists on the other side of the refractory and refracted world of the senses. The perennial philosophy is, in short, mysticism.

This book is a collection of excerpts from the writings of the great mystics, both Eastern and Western, with an incisive and tendentious analysis of the nature of the "perennial philosophy" in the form of a running commentary by the author. To those who have not yet realized that Huxley is one of the most voracious readers among modern novelists, this volume itself should be sufficient proof. What ever may be the opinion of the reader as to the philosophy—he will be forced to admit that this is a major piece of research and possesses great merit on this account alone. The author brings erudition and a literary style with clarity and wit to the execution of his task. Probably no better introduction to mysticism is to be found.

It is an odd circumstance that, while commending a book, one should feel it necessary to issue a warning against it. There is a perennial seductiveness about mysticism that has captured a large following among the intellectuals in our time. Many, who like Huxley have been appallingly ignorant of the main stream of Judeo-Christian thought, have turned to religion and have come up with various forms of Buddhism. Always anxious to enlist the intelligentsia in their ranks, the leaders of Christian thinking have embraced to their bosoms all who are even mildly sympathetic. Often they have shown more enthusiasm than discrimination. An examination of this book, which the publishers call "a common denominator of a

faith for today," in terms of its relation to Christianity, seems quite relevant.

Huxley nowhere explicitly states that when the gold which goes to make up the perennial philosophy has been extracted from all religious thought, the dross which remains is of no importance. However, the reader is left with the impression that this is the author's view. One may plausibly ask: What have you said when you have observed that there are mystical elements in all religions? It is very much like the old cliché: "People everywhere are, after all, pretty much alike."

The truth is that Huxley gives no evidence of knowing anything at all about Biblical religion. (In his introduction he dismisses the Bible from consideration because of its "familiarity.") More than this—he does not even seem aware that cosmological presuppositional condition mysticism in so profound a way as to make a qualitative difference between Eastern mysticism and Christian mysticism.

To be sure, the elements of mysticism are always present in Christian thought. But it must be remembered that this element entered the mainstream, on the Greek side, from the Eleusinian and Orphic mysteries through Pythagorus, Socrates, and Plato; and, on the Hebrew side, through the Essenes. Mysticism in the Judeo-Christian tradition has always been disciplined by a persistent affirmation that the manifold world is "very good"—even though fragmentary—because even it is God's world. There is no opposition between Manifold Reality and Divine Reality such as is implied in Huxley's introduction. The difference between the world as man experiences it and Reality as it has its Being in God is, in Christian thought, a moral difference. That distinction is not obliterated by sense-haunted man—even in the "dark night of the soul." It is given meaning through the Christ who is the mediator.

Again, the author glibly dismisses the efforts of Empirical Theology, "despite the subtlety of its argument," to come to terms with Reality. He seems to assume that the only alternative to Empirical Theology is mystical union with Godhead.

What about Biblical theology—which is neither mystical nor empirical—but practical and moral? The religions of the Far East are metaphysically minded. Mystical union becomes central to their quest for God. Judaism is moral-minded. Are not Amos and Isaiah fit company for St. John of the Cross and Shankara? Huxley betrays the oriental bent of his mind at this point—which bent he is perfectly well entitled to. But let us not accept him, unqualified, as a Christian thinker.

The assumption implied in many of the textural comments is that the religious problem is always primarily a metaphysical-epistemological one. That the content of Divine Reality could be fundamentally moral, as with the Hebrews, seems never to have occurred to Huxley. It is this blind spot that is responsible for his dismissal of the Bible without apparent qualm. Biblical Religion is seldom bothered by metaphysics, almost never by epistemology. Jesus meets the problem of religious knowledge quite directly. "If ye have seen me, ye have seen the Father." Metaphysics, either that of mysticism or of empirical theology, is always in danger of becoming life-denying because it easily eliminates the moral pathos of man from its systems. The former either cuts or anaesthetizes the moral nerve.

Ultimately the difference becomes that between a dualistic consciousness and a prophetic-ethical monism. The Christian Godhead is one who is revealed in History—not in some specious "eternity" where the distinction between self-assertion and self-immolation is lost.

At one point Huxley remarks that for the "exponents of the Perennial Philosophy . . . the important thing is that individual men and women should come to the unitive knowledge of the divine Ground . . ." This is quite different from the Christian belief that the "obliteration" of individuality ought to be achieved at the level of *creative* response to God the Creator. The old self is cast off and man, forgetting what is past, presses on toward moral creativity. To be sure, by faith are we saved. But it is always a faith conferring an imperative.

The "faith for today" which is here advocated is a reactionary one. It seeks to return to some primitive wholeness, an innocence before our senses fractured Reality. Christianity is a call to find wholeness at a new level, to go beyond good and evil.

It would be ungrateful to end on such a note. Huxley has made an emphasis which is sorely needed by all who are called—both Greek and Jew. The Christian consciousness has always existed in that dialectic tension between "fear and trembling" and "quietness and confidence." *The Perennial Philosophy* calls us to the latter.

OUR TASK

When a great call is heard and when it seems really worthwhile embarking upon any noble venture, men will respond as they have always done. The unfortunate thing is that the problems of today seem so colossal and the difficulties so numerous that the man who wishes to make some contribution to human well-being and to insert a lever by which he may raise ever so little the burden of the world's distress, does not see what positive good would follow from his action. Religion seems to mean little, whereas it ought to present us, and more particularly the young men and women of our time, with a call to a life of noble effort and of heroic self-giving. We need to make up our minds that the frontier line of the Kingdom of God can be advanced or retarded by each individual, whether we live obscure lives or whether we have many opportunities of influencing others.

What we require to guard against today is not always open antagonism to Christ's teaching, but rather that attitude of mind which recognizes that the Christian ideal is the best and at the same time does nothing to apply the method of the Master. It is in the crisis that the true temper of men is revealed, and for crisis those who seek the Christian way must be prepared. No ideal, however exalted, is likely to assert its authority over men until some have been found to sacrifice themselves and, if need be, to die, in loyalty to it. Such sacrifice has a unique power to change human hearts and to redeem men from self-seeking.

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Hubba-Hubba!

BERNARD C. CLAUSEN

HOW THESE things get started is a mystery. Suddenly, with the speed of light, they spread across the country, and before we older people realize what is happening, every youngster in the country is using a new item in the vocabulary of youth. Just now the current rage is "Hubba-Hubba."

When we begin to ask what it means, the boys and girls are tempted to reply with scorn that we do not even know how to spell it. It should have one "b" rather than two, they claim. But here we have a right to contradict them. "Huba" would be phonetically understood to rhyme with "Cuba" and this is not the way the new word sounds, when young people say it. We can insist upon "Hubba", as being right for us.

There is a clue to its meaning in a musical prelude which usually precedes the use of the mysterious syllables. There is a long, swooping whistle, first up and then down the scale, expressing startled, pleased surprise. Then follow the exclamation, "hubba-hubba" in awed and unbelievable delight at the sudden recognition of a wonderful personality.

The sounds may be new, the mood is old. Yesterday's slang used for the same purpose words like "O, you beautiful doll", or the utterly simple tribute "Baby!" But the habit reaches far back across the centuries. Always there has seemed to be this same need for an incoherent and untranslatable expression, stirred by deep delight in a surprising person. It can be discovered as far back as the New Testament, in the young people who felt their whole lives being changed forever by the blessed influence of Jesus.

Doubting Thomas, finally convinced against his will, let his repressed enthusiasm explode in wonderful outburst, "My Lord and my God!" This was not careful and exact theology,

*A sermon preached to the North Carolina Baptist State Convention on Wednesday, November 14, 1945.

it was the unbounded enthusiasm of undefined superlatives.

This awed surprise is reflected at its worst in current profanity. When a workman whispers under his breath, "Jeez!", or a soldier shouts in the agony of brutal battle "Jesus Christ", they are not knowingly blasphemous. They are using syllables which have come down to them in an inherited tradition, for use only in the most deeply felt moments of their lives. And they originated in the "Hubba-Hubba" of the overwhelmed disciples.

At the other and finer extreme, are the poetic superlatives with which men have always tried to express their wonder before the Savior of men. If he lived the glorious life they saw in him, surely he must have been different from them all through his days from the very beginning, and even his birth must have set him off from ordinary mortals. If he made it possible for them to feel cleansed and renewed, in spite of their sin and failures, whenever they were with him and he told them of the Father, surely there must be some real transaction with God by means of which Jesus does obtain our redemption and take our sins upon him. If he meant so much to them in friendship and encouragement, surely they could not let him be surrendered to death, and thus lose him for themselves and for all mankind who would need him too,—so he must never die, death must have no dominion over him, they must be sure that he lived forever, beginning with their lives. These compelling emotions about him, provoked by their experiences with him, demanded a complete commitment to his teachings, and a patient dedication to his task. But the words they spoke about him were not intended as careful philosophical discrimination,—they were the almost incoherent "hubba-hubba" of incredible delight.

Only long afterwards were these blithe tributes hardened into records, stiffened into prose texts, examined, botanized with prying exactitude. Precisely how could the Son of God be born of God? How could any kindness of heart, any substitution through Jesus, appease the righteous justice of an offended and holy God, without throwing out of balance the

whole moral universe? How can one who is killed live again? Does he claim again the limbs and the lips which he seemed to leave behind? Who rolled away the stone at the tomb door?

Then the wonder disappeared in the process of analysis and argument. The soul-stricken exclamatory glory of "hubba-hubba" was silenced. The warning of Jesus himself was forgotten.

Once as he talked with his friends, he toyed for a moment with their thoughts as he asked what people were saying about him. When they told him, "John the Baptist", "Elias", "Jeremias", "one of the prophets",—he brought them up short with the query, "But whom say ye that I am?" It was Peter who replied, "Thou art the Christ, the son of the living God". As the hot and glorious words came pouring out, Jesus recognized them for the "hubba-hubba" which they really were. "Blessed art thou, Simon. Flesh and blood hath not revealed it to thee. Upon this rock, will I build my church!"

What rock did Jesus mean? Not Peter, the rock, the pope, the first of a hundred popes with power to transmit supreme authority through the centuries! Surely not that. Not those burning words, cooling into a creed, spreading out with a thousand theological implications! Surely not that. But that glorious uprush of unstudied tribute, that spontaneous joy in the beautiful fellowship of the Kingdom, that boundless, glorious awe before the presence of Jesus, on this was the church to be built! How can we be so sure? Because at once Jesus warned them not to go out telling men that he was Jesus, the Christ. The words could not be taught, and then demanded of others, without spoiling the whole beauty of the fresh experience. We have been guilty of disobeying him. We have taken the forms of ancient words and made them into requirements. We have taught our "39 articles", and administered our catechisms, and put a premium on the correct answer to the carefully devised question. And the "hubba-hubba" of wordless wonder before the beauty of Jesus has been driven out before us.

There is no one task for the church,—there are many tasks.

We must reach down into the dregs of society and save to the uttermost. We must reach out into the furthest reaches of society and everywhere Christianize the social order. But we must also strip away the scaffolding which conceals and obscures the Jesus we have tried to adorn. We must explain the process of debate, and defense, and elaboration, and explanation, by which his simple teachings have become enveloped. We must free ourselves from the deadliness of formal compliance, and speak of him in language which will be to us as honest as the language of the daring poets.

Dekker could call him "The best of men—the first true gentlemen that ever breathed." Tennyson could pay him this tribute—"His loveliness of perfect deeds more strong than all poetic thought." Emerson could say, "His name is not so much written as ploughed into the history of the world." This is the "hubba-hubba" of the poets who loved him. I do not ask the repetition of these words from you. I ask for words as honest and sincere, which will express your own praise of a Christ you yourself know.

Then lift him up, free and clear of argument and analysis, for all of us to see. He will draw all men unto him. Nothing has faded, with the centuries, in his life. He has not fallen behind,—still he leads, far on ahead. His courage, his patience, his poise in suffering, his infinite compassion, his daring defiance, his dauntless dream for the God-like life of men,—all these things continue to beckon us out of ourselves up toward him.

We cannot put the presence by of Christ the crucified.

Who draws men's spirits by his love as does the moon
the tide.

There was a little boy looking into a store window in our city where pictures were displayed. A man behind him pointed to a picture, and asked in feigned ignorance, "What's that?" "That is Jesus dying on the cross for us," the lad replied. "Oh, so that's it!" said the man, and walked away. Then the lad caught up with him, and stopping him said, "I thought I ought to tell you. He is still alive!"

The Christ whose friends have played him false, whom
dogmas have denied,

Still speaking to the hearts of men,—though shamed and
crucified,

The Master of the Centuries who will not be denied!

Use your own words, but mean them. Some say in earnest
confession "My Lord and my God." Some say with respectful
awe "Hubba-Hubba!" What do you say about Jesus, who is
called the Christ?

"Jesus neither taught nor endorsed any social system, but He will not stand for any injustice or oppression. He will not stand for exploitation or for indifference to suffering. He will tolerate no religion and no economic system that countenances these. It is our business to get that spirit of Jesus glowing in us and all the world. That is not the whole of His teachings, but if that spirit is left out of His doctrine, we are caricaturing the rest."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

"In my efforts to secure more freedom and justice for men I acted under religious impulses. I realized that God hates injustice and that I would be quenching the life of God within me if I kept silent with all this social iniquity of the world around me.

My life has been physically very lonely and often beset by the consciousness of conservative antagonism. I have been upheld by the comforts of God. Jesus has been to me the inexhaustible source of fresh impulses, life and courage.

My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of evangelism, which called for a deeper repentance and a new experience of God's salvation."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

EDITORIAL

"One World"

RECENTLY a group of the scientists responsible for the production of the atomic bomb made an eloquent plea before a congressional committee for international control of their product. The revelation of the possibility of igniting the "nitrogen chain" which would convert this planet into another flaming star was enough to bring a change of heart to the most isolationist of the law-makers. More recently The Association of Oak Ridge Scientists condemned the destruction of the Japanese cyclotron as "wanton and stupid," likening the act to "the sacking of the Louvain library by the Germans in 1914 and 1940." The cyclotron, they insisted, is a research instrument and not an atomic bomb production machine. These men, it becomes increasingly apparent, have won the public's ear while unimaginative congressmen have kept both of theirs to the ground.

In an article published in the *Nation*, Richard Schlegel of the research staff of the Palmer Physical Laboratory at Princeton University, reminds us how fortunate it is for the world "that scientists are probably more international-minded than any other professional group. They can be expected to be on the right side in the coming critical months." Heading the article, "Scientists of the World, Unite!" he writes: "..... clearly scientists must serve as advisers to an atomic-energy control body and to a large extent determine its policy, since it is they who understand the possibilities and dangers of atomic power, as well as the requirements for development and manufacture. I suggest that an international scientific council be established for the purpose of advising the international control authority." To all of which we breathe a universal Amen. Yet, when we read the declaration that scientists are more international-minded than any other professional group—and that includes the ministry—we think of the lines from a great hymn,

Like a mighty army moves the church of God.
Are twentieth-century scientists forced by dark necessity to appeal for that which it has been our duty for twenty centuries to proclaim as God's truth? Is it more important as we face the global issues of our "one world" for the scientists to get together than for the Christians of the world to unite?

The Spectre of Power

IT HASN'T been so long since we were being regaled with the daring idea that this is the American Century. Many of us suspected at the time, and still suspect, that this impressive phrase was a euphemism, that what really lay behind it was an organized movement to give the United States unparalleled economic and military influence throughout the world. Now for a barefaced, un-camouflaged expression of American Centuryism at its worst look at these words from an official bulletin signed by Col. Harry F. Cunningham, assistant chief of staff, Fifth Air Force (dated August 15): "We, the conquerors, have the obligation to impress our superiority upon the conquered enemy. The enemy is an Oriental Such a demonstration of superiority requires that the shirtless legions which have driven forward from Moresby to Okinawa must now find their shirts and wear them The Pacific Ocean must remain, what it now is, an American lake, just as American and just as purely and singly American as—for example—Cayuga lake in New York, Cass Lake in Minnesota, Great Salt Lake in Utah." All of which reminds us of the old debunker: "Call it what you want to but it's still spaghetti." To call it the American Century is nice and dignified, but to us it's just plain imperialism, expansionism and white man's burden.

"Vox Populi"

SINCE, as has been stated, this journal is an organ for free and frank expression of the truth as we are given to see the truth, it is inevitable that differences of opinion, and sometimes sharp differences of opinion, should arise. We

believe that truth can be arrived at in no better way than through a frank avowal and an honest statement of these differences. *Christian Frontiers* therefore invites its readers to send correspondences to the editors many of which, as space and judgment permit, will be published. Such letters should not exceed 300 words. It is assumed, of course, that the letters will be written in a fine spirit ("speaking the truth in love") and will be literally acceptable to the general public. Furthermore, it must be modestly stated, the editors and contributors will need the checks and balances of a discriminating and sympathetic responding public.

The Southern Baptist Pulpit and The Labor Management Crisis

TOWERING above all the domestic problems of reconversion in this country is the increasing tension between management and labor.

Marked for heavy industrialization the South will tomorrow be the home of the new Pittsburghs and Detroits. The momentous decisions and solutions now being made in the Northern industrial centers and on the floor of Congress will be our future. However difficult it is to speak or write dispassionately of a labor-management crisis, the time has come for the Southern Baptist pulpit to make a realistic appraisal of the fundamental issues involved.

Has the Southern Baptist pulpit a prophetic interpretation of this crisis? Judging from the records of the past, save for a few notable exceptions, the Southern Baptist Ministry has been apathetic toward economic and social issues of this nature. Many sermons are preached on the "Christian law of giving;" few sermons are preached on "the Christian law of getting." A survey of preaching in a large Southern city revealed that out of 178 sermons preached by Baptist ministers not a single sermon dealt with the problem of social and economic security. The economic theories of the pew, the barrage of the anti-labor propaganda, and an uninformed

social conscience, have either silenced the pulpits of Southern Baptists on the labor question or else reduced its pronouncements to impotent generalizations that the church is for the right and that capital and labor ought to love each other.

The people who have the poorest health in the nation, the people who are the poorest housed, the people who are the poorest fed and poorest clothed, the people who have the poorest educational facilities and the highest illiteracy rate, the people whose average annual income before Pearl Harbor was \$314 as against a national average of \$604, are the people who live in the South—the members of our congregation. Can the shepherd of the flock be indifferent to decisions that directly affect the physical welfare of his people? Ought he not give serious study and moral support to such bills as the Pepper-Hook Bill (S 1349-HR 3914) in popular terminology “the 65¢ Minimum Bill,” which means \$26.00 a week for many of his people. What will the Southern Baptist pulpit say to the just quest of the workers of the South for a decent living?

If the minister fails to apply the principles of the gospel to the labor-management crisis, he denies the relevancy of Christianity to the corporate attitudes and actions of men. To rightly divide the word of truth is to preach a whole gospel and the whole gospel has a message for the issues in this controversy. As long as labor is considered a commodity by management, the Christian doctrine of the dignity of man made in the image of God is denied. Let the pulpit affirm. Man for whom Christ died is not a thing! Service is the controlling principle of the gospel of Christ. The withholding of goods from the market between VJ Day and January 1 on the part of management in order to sell on a more favorable market is obviously motivated by profit, not service. For the Christian, the priceless gift of freedom is secured only by a corresponding sense of social responsibility, yet this sense of social responsibility seems lacking when Mr. Harry Anderson, Vice-President of General Motors declared, “that we will not negotiate with our union regarding our selling price and our profits” and that “we don’t even open our books to our stock-

holders." On the other hand if it is the purpose of labor to control the economic policies of the United States, then we are only substituting one tyranny for another. When the Christian principle of democratic cooperation is ignored then the besetting sin of all groups, the lust for power overtakes both capital and organized labor. Let the pulpit affirm. Power corrupts!

Difficult as it is for the minister to interpret this crisis, he cannot escape his prophetic responsibility. In assuming the mantle of the prophet, the minister will do well to remember that allowing for the excesses of the bargaining process and speaking in general instead of particular incidents, history and an informed social conscience have justified the demands of organized labor in this country since 1875.

In declaring the will of God on economic questions, the minister must exert his independence as a messenger of Christ. He must not become the hireling of capital nor the spokesman of labor. Yet this independence must not tempt him to maintain a comfortable neutrality. Where sin exists either in its individual or corporate forms, the church cannot be silenced; when the right is involved, the minister remains neutral at the price of his own integrity. Nevertheless, the minister is not a soapbox orator nor an economic theorist. He is God's prophet. As the custodian of Amos's passion for righteousness of Christ's good tidings to the poor of a more abundant life, the minister is responsible only to the Father God who through his own Son called the church into existence and to humanity to whom the redemptive message is spoken.

Let the Southern Baptist pulpit apply with courage and intelligence those cardinal Biblical principles of righteousness enunciated by the prophets and incarnated by Jesus Christ to the labor-management tension. Above all things let the Southern Baptist pulpit not be silent.

Book Reviews

The Gauntlet.

By JAMES STREET.

Garden City, New York: Doubleday, Doran & Co.

311 pages. Price \$2.75.

The present mood, characterized by Van Wyck Brooks as "a hunger for affirmations", is finding increasing articulation in modern literature. Authors motivated either by William Rose Benet's challenge "It is up to writers to show us very clearly what God we have today," or by the opportunity to capitalize on the spiritual hunger of modern man as so much grist for their mills, have produced a flood of religious novels.

For the most part, the new crop of religious novels treat either some form of historical Christianity or the Roman Catholic Church. In the former category, *The Robe* by Lloyd Douglas, *The Apostle* by Sholem Asch, and *Blessed Are The Meek* by Zoffin Kossak are representative. In the latter category, A. J. Cronin's *The Keys of The Kingdom*, Franz Werfel's *The Song of Bernadette*, and Bruce Marshall's *The World, The Flesh and Father Smith* are typical. Save for a few notable exceptions such as *One Foot in Heaven* by Hartzell Spence, which is biographical, there is a paucity of novels dealing with Protestantism. Modern Protestantism in general and Baptists in particular are indebted to James Street for *The Gauntlet*, which has been characterized as the *Going My Way* of Protestantism.

Essentially *The Gauntlet* is the story of Reverend London Wingo, ("candidate for Master of Theology, former schoolteacher, plow hand, cowpuncher, and train butch",) and his quest for spiritual certainty, and of Kathie Wingo, his wife, ("a tiny merry raindrop of a girl" who had found the balm of spiritual peace and bothered not at all about the crossed *ts* and dotted *is*,) and of her fight for individuality.

The story of London and Kathie, beginning at the Southwestern Baptist Theological Seminary at Fort Worth, Texas, is soon transplanted to the First (and only) Baptist Church of Linden, Missouri. Here life in the small Baptist Church is presented with photographic clarity, sympathetic understanding, and a convincing realism free from vulgarity and debunking caricature.

London Wingo's spiritual pilgrimage, beginning at the Seminary, is a journey from naive skepticism to Humanism, and from Humanism through the valley of despair to Christian certainty. In the journey London is frustrated by the recalcitrant faction in the Linden congregation; encouraged by the retired Minister Brother Honeycutt, and heartened by Kathie's sacrifice of her personal freedom.

I WANT TO FIND TRUTH.

To reconcile "the soul's invincible surmise" with the mind's relentless probing of the accepted dogmas, is the perennial problem of and tough-minded seminary student. This reconciliation constitutes London's dilemma. "It seems to me", says London, "that at times my mind, my reason, is challenging my spirit, throwing down a gauntlet and daring my spirit to pick it up." Unfortunately, his own awareness of his tough-mindedness gives him a certain smugness which his less gifted contemporaries at Southwestern find irritating.

To his quest the Seminary contributes little. London's spirit is chafed by long assignments in the *Hebrew Lexicon* by Bushmaster, Valentine, and Dangerfield, which he brazenly dubs *Lex* by B.V.D. Doggedly he wrestles "with the boulders of orthodox theology and gulped in cold, stringy heaps, the bleak wisdom of dead philosophers." In vain. The soul affirmed, the mind doubted.

Discussions in the late hours with fellow students over cups of black coffee and hot tamales add more heat than light to the quest. The career minister, Devan Schuyler, is free from London's dilemma and has nothing to offer. Page Musselwhite, his best friend, tells him to "pray it through—don't worry about logic and all that." Page's concern is genuine, his advice sincere. Still London's mind throws down the gauntlet, still the spirit must pick it up.

SINAI, THE MOUNT OF INJUNCTION AND DISCIPLINE.

Seminary days are brought to an abrupt close when London and Kathie accept the call of the First Baptist Church at Linden, Missouri. Here the quest for spiritual certainty is submitted to the impact of reality and to the inevitable shock awaiting all young ministers who attempt to translate dreams born of cloistered seminary days into negotiable spiritual coinage. Soon London discovers that a preacher must have "the tact of a diplomat, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, and a cast iron stomach."

In his journey through the valley of humiliation, London is guided by Brother Honeycutt, the retired minister, who wants to "keep him until he is seasoned." And by Kathie who teaches him to pray: "Lord give me the Courage to try to change things that should be changed for the good of mankind, serenity to accept things that should not be changed, and sense enough to know the difference."

LIFE IN A GOLDFISH BOWL.

London does not travel alone to the City of God. Kathie shares his quest and pays her full fare at the toll gates marking the milestones of their ministry at Linden. Kathie has a fight of her own, a fight for individuality. Babbie, the wife of Gavin Disheart, Sir James Barrie's *Little Minister*, wore a new hat for the good of her soul. Kathie wages a pathetic struggle to keep her

bobbed hair and to be called Kathie instead of Katherine. "I can't even have my own name," exclaimed Kathie, "this is not a home. It's a goldfish bowl." The jettisoning of Kathie's individual quest, for the sake of London's ministry assumes tragic proportions.

GOD IS HUMANITY.

Prematurely London concludes that the end of his quest is humanity. "Religion is humanity and Jesus is love," said London to Kathie in a moment of quiet desperation. The seminary ideals evaporate in the heat of controversy. "People don't want the truth. It's too simple." What do they want then? London decides that "They want the privilege to hate without losing the luxury of love."

NOR SPEAK ANYMORE IN HIS NAME.

"I don't see any use of staying in the ministry. I'm through." What minister has not spoken these words in tears on his knees. Here for London the quest falters. The words of Jeremiah, "I will not make mention of Him nor speak anymore in His name," set the mood; but "I'm through" is not the final word.

BUT HIS WORD WAS IN MY HEART.

"You've got to go on," said Kathie, "until you find what you seek." London does go on, for was not "the word of his heart like a burning fire." "No, Wingo," said Brother Honeycutt, "you are not through. You've touched the

Cross and the sign is there. The imprint is on your hands and you can't wash it off."

WAYSIDE REST ON A LONG TRAIL.

London learns that Humanism is not enough. When "deep calls unto deep" his experience affirms that "Humanism without God is like a beautiful cathedral built on sand." London the Humanist: "Death is final. It is the servant of eternity." London the Christian: "Truth? Look up and you will see truth. The grave is not the end. It is only a wayside rest on a long trail."

PORTRAIT OF BAPTIST LIFE

James Street's gallery of characters in *The Gauntlet*: Cliff Carter, the undertaker, with three telephones; Tamar Duckworth and Josie Hoffett, the fat and the lean, self-appointed arbiters of Kathie's destiny and petticoat dictators of the church; Dr. Thoreau Bean, flying kites with tobacco crumbs on his best; and Newt Upjohn, the man from the other side of the tracks, are sympathetically and vividly drawn.

Familiar scenes of Baptist life are faithfully reproduced with an accuracy that almost amounts to reporting. London's journey to preach his "trial sermon", attired in a borrowed overcoat, carrying a borrowed grip, and shining his shoes on the back of his trouser legs, is a picture familiar to every Seminary student. London's and Kathie's trip to the Baptist State Convention, "luxuriating in the adventure of eating on a diner,"

staying in a hotel, hearing Truitt's* inspirational sermon and eating "tenderloin of trout with tartar souce" is a scene equally familiar to Baptist ministers and laymen.

In drawing a realistic picture of the pettiness, bickering, narrowness and spiritual shallowness which so often characterize the life of a small village church, or for that matter any church, Street's pen at times becomes satirical, but it is a kindly satire without bitterness and is not to be attributed to autobiographical experience. Some Baptists will no doubt resent this public washing of their linen, but to those Baptists, both ministers and laymen who are more concerned about the cleanliness of their linen than they are about the opinion of their neighbors, will find in *The Gauntlet* a revelation of conditions which demand a sound constructive self-criticism on the part of Baptists of their denominational life.

THE TYRANNY OF THE TRIVIAL.

As has been indicated, *The Gauntlet* is timely, interesting and unsurpassed as a portrait of Baptist life. Yet with all these obvious qualities, as a religious novel *The Gauntlet* misses greatness. The deficiency of the book as a religious novel is not to be attributed to the limitations of the author; it is to be found in his choice of its theme. Having chosen as his subject a minister

of the stature of London Wingo and a congregation with the limitations of the First Baptist Church of Linden, Missouri and having honestly treated this theme, it was impossible for Street, under the circumstances, to produce a truly great religious novel, for a great religious novel must of necessity assume epic proportions and treat of Christianity's eternal warfare with its foes. Had it been possible to develop the original theme of *The Gauntlet*, "my mind my reason, is challenging my spirit, throwing down a gauntlet and daring my spirit to pick it up", the importance of the book as a religious novel would have been greatly enhanced. But at the Linden church the quest for truth disintegrates into a skirmish for power. London fights for the privilege of naming the preacher for the revival meeting, for the questionable right of dominating the appointments of the officers and teachers of the church and its auxiliary organizations and for personal spiritual security. Although these strifes were of personal import to London and no doubt provided a source of excitement for the dull prosaic life of Linden Baptist, they did not contribute to the epic warfare of Christianity "against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places." London splintered his lances against the windmills of congregational opposition and left the enemies of Christendom unscathed. For the sins of the "roaring twenties", materialism,

* As Street spells the name in *The Gauntlet*.

hypocrisy, cutthroat competition, religious bigotry and selfish isolationism the minister of the Linden Church had no prophetic judgement. True London made a valiant personal pilgrimage across the wastelands of despair and indifference to the gate of the City of God, but he arrived alone. His flock remained in the wilderness. Cliff Carter, the undertaker, will still be primarily concerned with the business advantages that accrue from having three telephones. Josie and Tamar will still wage their selfish fight for power, and for Linden Baptists, winning a basketball game over Milford will still be more important than the Kingdom of God. Because the flock will not reach the level of Spiritual insight gained by the minister, and since London is to remain with them, the tragic conclusion is inevitable. His own quest will sooner or later be conditioned by the tyrannical trivialities of the Linden congregation. His individual insights which constitute at once his chance for greatness and a source

of constant irritation to the congregation will be reduced to the common denominator of the herd. In this process, his acceptability as a minister will increase in direct proportion to the innocuousness of his sermons and soon he will be ready for \$4800.00 a year in the Immanuel Baptist Church of Kansas City.

Das Kelley Barnett

BOOKS RECEIVED

The Meaning of Human Experience. By Lynn Harold Hough. New York: Abingdon-Cokesbury, 1945.

The Trumpets of God. By N. M. Ylvisaker. Minneapolis: Augsburg Publishing House, 1945.

Christus Emptor. By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1945.

Strictly Confidential. By Alice M. Hustad. Minneapolis: Augsburg Publishing House, 1945.

Behold Your King. By Florence Marvyne Bauer. New York: Bobbs Merrill, 1945.

Dark Sails. A tale of old ST. Simons. By Helen Topping Miller. New York: Bobbs Merrill, 1945.

"Because the Kingdom of God has been confounded with the Church, therefore the Church has been regarded as an end instead of a means, and men have thought they were building up the Kingdom when they were only cementing a strong church organization."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

NEWS

BAPTIST RADIO HOUR.

Pastor of the First Baptist Church of Owensboro, Kentucky, for eighteen years, Dr. Robert E. Humphreys, the Baptist Hour speaker for Sunday, January 13, is a most effective preacher, as announced by the Radio Committee of the Southern Baptist Convention, S. F. Lowe, Director, Atlanta, Georgia.

The Kentucky pastor is recognized for his insight into the Scriptures and his grip on the spiritual needs of men everywhere. He is thus eminently qualified to discuss his subject, "THE SOURCE OF PEACE," according to Mr. Lowe.

The programs of the Baptist Hour originate from Atlanta again this year, and the broadcasts cover the territory from the nation's capitol to the Gulf and westward to include Texas, New Mexico, Oklahoma and Missouri.

SUPPORT IS ASKED FOR TWO FUNDS IN RELIGIOUS OBJECTOR PROGRAM.

A campaign to raise funds for the basic maintenance of Southern Baptist in CPS camps and for the dissemination of information concerning their needs is now being conducted by a voluntary group of ministers and laymen.

Aims and purposes of this group are set forth in "Baptist

Fellowship News Letter" edited by W. M. Hammond, Jr. and released from Columbia, Missouri on October 15, 1945. Stating that the Southern Baptist Convention give it recognition to religious objectors within its membership, and that it makes provision for the receiving and transmission of voluntary contributions for Southern Baptist C.O.'s through its executive committee, the news letter appeals for contributions for the basic maintenance of men in CPS camps and for funds to support a ministry of fellowship, service and visitation among the Civilian Public Service Men.

WATCH FOR THE FEBRUARY ISSUE OF CHRISTIAN FRONTIERS.

The February issue of CHRISTIAN FRONTIERS will carry an article on The World Council of Churches by Dr. Henry Smith Leiper, our guest writer for February. An article by Rev. Garland Hendrix, Pastor of the Mt. Olive Baptist Church, Apex, North Carolina, entitled "Call to Moral Research" is another feature of the February issue. Among the books reviewed in that issue of the book *Psychology of Religion* by Paul E. Johnson. This book is reviewed by Rev. Wayne Oates, Director of Clinical Studies at the Southern Baptist Theological Seminary.

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CONTENTS

Editorials	43
The World Council of Churches.....Henry Smith Leiper.....	47
Set Your Clock at U235.....Norman Corwin.....	56
Call to Moral Research.....Garland A. Hendricks.....	60
Book Reviews.....	66
News	70

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Who's Who In This Issue

HENRY SMITH LEIPER, secretary of the World Council of Churches, is a graduate of Amherst and the Union Seminary, New York. He served with the Army YMCA in Siberia in 1918 and was later missionary to China under the auspices of the A.B.C.F.M. Dr. Leiper received the D.D. from Amherst in 1935.

NORMAN CORWIN, author, radio producer and director, ex-newspaper reporter and columnist, is the first radio craftsman to have been honored by the American Academy of Arts and Letters. He is the author of three books of plays written and produced for radio.

GARLAND HENDRICKS is a graduate of Wake Forest College and the Southern Baptist Theological Seminary. He is now pastor of the historic Olive Chapel Baptist Church near Apex, North Carolina. Mr. Hendricks is a student of the rural church and has published several articles on that subject.

WAYNE OATES is a graduate of Wake Forest College. At the present time he is Director of Clinical Studies at the Southern Baptist Theological Seminary in Louisville, Ky.

JOSEPH MARTIN DAWSON is a graduate of Baylor University and for many years has been pastor of the First Baptist Church, Waco, Texas. He is an author of several books and a staff correspondent for the Christian Century. Recently Dr. Dawson became chairman of the Executive Committee of the Southern Baptist Convention.

EDITORIALS

Radio Committee

SOUTHERN Baptists owe a lasting debt of gratitude to their resourceful and energetic Radio Committee. Under the able leadership of its director, Mr. S. F. Lowe, the committee has submitted a report for 1945 which should bring cheer and encouragement to the general Baptist heart.

During the three months in which The Baptist Hour was being broadcast, the fan mail received in response to the programs averaged 3,583 pieces per week, an 18% increase over the fan mail of last year. This amount of mail, based upon the usual estimate of the radio world, would indicate that our audience each Sunday morning was approximately three and one-half million souls.

The committee was efficient in publicizing The Baptist Hour, by sending out 20,000 news releases announcing the programs, and by mailing more than 70,000 cards to churches and other groups. Much praise is due the committee for its work in building up a splendid Transcription Library which includes series of addresses by men in our convention chosen because of their special abilities and interests.

CHRISTIAN FRONTIERS, applauding to echo the wisdom of having all programs originate from one point (WSB in Atlanta), where the same musical unit and the same announcer and engineers assure smoothness and finish in the programs, suggests that another step in this direction be taken. We look with great admiration upon the perfection of The Catholic Hour, especially when so gifted and compelling a speaker as Monsignor Fulton Shean is delivering his annual series of addresses.

It is our understanding that the Roman Church relieves this orator of all other responsibilities during the interim of his radio addresses and provides him with the ablest of radio technicians and entertainment experts. Could not our committee discover as spokesman for Southern Baptists one man whose radio voice and radio personality and general oratorical

abilities fit him peculiarly for a task similar to that of Monsignor Shean?

In writing of the Bible Study Series, the committee has this to say of Dr. Harold W. Tribble: "Southern Baptists do not have a better radio personality and a more effective radio speaker than Dr. Tribble. He is also a good Bible student and knows how to present the truth in a popular way." Why not he?

CHRISTIAN FRONTIERS joins the thousands of other voices in expressing gratitude to the twelve men who delivered such timely and stirring addresses in the 1945 series, yet at the same time wonders if a single voice with which the millions would become familiar would not give sharper edge and greater objectivity to the message of Southern Baptists. And, mindful of the new discoveries and inventions in the field of radio, the coming of frequency modulation and television, and the challenge and necessity of getting in on the ground floor, CHRISTIAN FRONTIERS would add: More funds to the committee; loose it and let it go.

Atheism In Russia

THE Hill Difficulty offered Bunyan's Christian no greater barriers, or short cuts, than those that face the United States in arriving at an abiding understanding with Russia. Only a patience and a perseverance not yet discernible will prevent the stalemate that will spell disaster.

General Eisenhower's suggestion that the atomic bomb can "blackmail the world into peace" seems not enough. For one thing, the American economy is still capitalistic—we are the last great capitalistic power—from which communism is different *in extremis*.

Furthermore Russia remembers an ugly chapter, little read here, in American history when our military might was lent to suppress her revolution and restore her ancient régime. Again, Russia and the United States have emerged from the Second World War as unquestionably the two most powerful nations in the world, mutually uncertain and suspicious of

each other. Sovietizing the Balkans and fortifying the South Pacific islands have not served to dispel these suspicions. Then there is the constant charge, largely inspired by the Roman Catholic hierarchy, that Russia is atheistic, that the Kremlin is godless and that communism and Christianity are forever irreconcilable.

Just how atheistic Russia has become or how successful her inquisitions to stamp out the last vestige of religion were, no one seems to know. Nor is the recent announcement of the official recognition of her established church reassuring, since it may be only political window-dressing. However, Dean Hewlett Johnson, who, because of his espousal of the principles of the Soviet Union, has come to be known as "the Red Dean", said something about religion in a recent address, which has not received the publicity it deserves, to a crowd of 21,000 people jammed into Madison Square Garden. After picturing the terrible devastation of the land by war, the wonderful vitality of its people, and the enormous problems of reconstruction, he said: "In Tashkent—a clean, healthy, vital city—I saw a people professing atheism acting as if they believed in God, whereas in any village you could name on the southern slopes of the Himalayas you will find a Christian people acting as if they didn't." These impressively sobering words remind us of the parable of the father who commanded his two sons to work for him. One bluntly refused but later repented and obeyed. The other assented immediately but did nothing. Perhaps it is time for self-styled Christian nations to see the point. Strictly speaking, there are no Christian nations and there are no atheistic nations. Barriers there are aplenty to Russo-American friendship, but a little honest self-searching and a modicum of humility will go a long way toward eliminating the barrier of religious and non-religious labels.

"Bless Them That Curse You"

NO news from Europe since the war is so inspiring as the pulpit message which was read in all Dutch churches, Protestant and Catholic alike, on October 28th. In this message Dutch Christianity has risen to prophetic heights

to speak a solemn and rigorous warning against the spirit of revenge. The letter declares in part:

"It is known to you, church people, how the Churches in the Netherlands have resisted the German oppressor in the period of occupation, and have repeatedly protested against the inhuman actions perpetrated by him.

"The Churches now repeat their summons to the people of the Netherlands.

"They make an earnest appeal to office-bearers and congregation to impress upon all that the prestige of our people stands or falls with the answer to the question whether in the Netherlands action is according to justice or according to vengeance and hatred. . . . The Churches consider it a shame upon our people if after five years of suffering under the most cruel methods of the German barbarism now a similar evil spirit should have obtained a grip upon our people. . . .

"The Churches now call upon the Netherlands people in their attitude toward the political prisoners and their children to show that they have not been infected with the evil German spirit, but to give evidence of the understanding that with the strict maintenance of right the mercy of Christ must also be exercised."

Such a spirit of Christian magnanimity seems not to have infected too much of American Christendom. The prevailing attitude is still largely that of the self-righteousness of General McNarney, General Eisenhower's successor, when, after reversing the plan to give some food and candy to German children at Christmastime remarked, "There is to be no sentimental nonsense about brotherhood and good will this Christmas."

The World Council Of Churches

HENRY SMITH LEIPER

THE underlying conviction of those who have brought their varied insights to the founding of the World Council is that they are under the divine imperative of the will of the Great Head of the Church. They feel themselves to be in accord with his mind when they recognize the connection between the divided witness of the contemporary Church and the unbelief of the majority of mankind. They are impressed with the fact that the simile which to Jesus was most congenial was that of the family. The unity to be sought collectively in the Church is like that of the ideal family. It is not uniformity. It is not dependent upon outward organization, legal forms, intellectual formulae, or governmental procedures. It is something far deeper. It involves the sense of common origin, common destiny, common need of salvation from sin, common trust, common allegiance to the same Father and Elder Brother, and common possession of the same family inheritance of spiritual treasure in Christ Jesus, our Common Lord.

Every historic Church according to the Constitution of the World Council can take its part in that body without modifying one iota its distinctive witness. The World Council is a fellowship of the Churches. It does not have any authority over the churches. It is conceived in freedom. It does not propose to compromise the faith or the practice of any. It does try to bring together those who accept "our Lord Jesus Christ as God and Saviour," to use a phrase which has had its historic relationship to the ecumenical movement despite its non-historical or theological form. Many had hoped, and some still hope that the phrase might be "God Incarnate and Saviour of the World," which, of course, is the real meaning. However, since no inquisition was set up to decide in what sense the Church accepts this description, the difficulty is not a practical one.

Said William Temple, late Chairman of the World Council: "Our first duty as Christians is to make evident to the world

our unity in Christ as something far greater than our differences of interpretation. The differences between those to whom Jesus Christ is Lord and all others is far greater than any differences which can arise among His disciples."

This striking statement from the late Archbishop of Canterbury would be hard to refute. To those who know the nature of the modern world and its enmity against Christ the necessity for the witness of a united Christian fellowship the world around stands forth in dramatic clearness.

"Have this mind in you which was in Christ Jesus," wrote Paul to the Church in Corinth. And Jesus had prayed fervently for His followers just at the end of His earthly ministry—"that they all may be one that the world may believe." Surely in His mind there was an emphasis upon the necessity of spiritual unity which no one who cares about doing His will can afford to disregard.

There must be first of all a response of the individual to that prayer. Jesus expected it. He said: "I pray not for these alone but for them that shall believe on me through their word, that they may all be one." This is not the place to discuss the meaning of that individual response. We are here concerned with the collective response of the Churches.

It is only the recognition of historic fact to admit that a part of the present growing sense of familyhood in the Christian Church is the result of common recognition of common dangers. What the love of the brethren could not accomplish, the fear of a common foe has accomplished in wide areas of the life of the Church. Barriers which seemed very high indeed have been no hindrance to spiritual unity when the incentive to overpass them derived from a common experience of persecution and martyrdom. In the areas of critical danger to all that Christians hold dear, there is a growing appreciation that the World Council is not an optional luxury but a life-and-death necessity.

The world is one world, and Christendom is one Christendom. Christianity can have a decisive impact upon the world only if its scattered and divided forces speak with a united voice in those areas in which they are in substantial agree-

ment. The World Council of Churches may become an effective agency for that purpose, a rallying point for the Christian conscience, an instrument in the hand of God for the accomplishment of His will.

II

What does this particular expression of the wider ecumenical movement offer as a collective response to Christ's prayer for unity?

First, a symbol. No student of history need be told the importance of a symbol. Many forget that a symbol is a visible concrete thing which is "bowled" together with an invisible idea. A disembodied spirit is never impressive to the general public. A disembodied spirit of unity in the Church throughout the world would not convince, persuade, or impress many doubting ones. The World Council, even in its provisional organization, is a visible and concrete evidence of an inner and spiritual grace. It is a symbol of the World Church that is to be.

Second, an instrumentality. "Through it," said William Temple, at his consecration as 98th Archbishop of Canterbury, "we take our part in providing for the Spirit of Christ the agency by which He may transform our world."

Third, a demonstration of the meaning of world community. The one organization in our time which has not lost contact across the chasms of political enmity and strife is the Christian Church. And only through its ecumenical organization has this proved possible. Without the two chief embodiments of the ecumenical idea—the International Missionary Council and the World Council of Churches—that contact would very largely have been lost.

Fourth, a focal point for the lines of organizational life within the Christian Churches acting on a world scale. It is significant that the ten major families within the total family of Christendom have advanced greatly toward a definite sense of world-wide fellowship. Each has its appropriate organization as Presbyterians have in the alliance of churches holding the Reformed Order. There are ten functional bodies

which have grown up in recent years each to express some major function of the Church. Examples would be the World Sunday School Association, the International Missionary Council and the World Student Christian Federation. But until the World Council was conceived none of these lines met. They were all parallel. Twenty outreaches toward world Christian unity did not give the impression of unity but of diversity and bewildering multiplicity.

In a strictly constitutional sense it is hardly true to say that the World Council draws these lines into focus. But it is a plain matter of fact that it has tended to do so and will doubtless do so in notable ways as time goes on—not by compulsion or authority but through a process of spiritual development. Three of the functional bodies of world outreach have already been integrated with the structure of the Council. And most of the major confessional bodies are seeing their relationships to it as a common meeting place. (Under the Constitution of the World Council provision is to be made for representation of the Confessional organizations. It is not beyond the bounds of possibility to suppose that the time may come when at the World Assembly a special world congress of world confessional bodies might take place. There Anglicans, Presbyterians, Methodists, Lutherans, Baptists and others who have achieved world confessional organizations might look together at their total task and find ways of closer cooperation.)

III

What is meant by the statement that the World Council is a symbol, an instrumentality, a demonstration (of world community), and a focal point for otherwise unrelated world Christian organizations will, I think, become clear if a simple account be given of what the Council is now doing in this critical period.

It is well to recall that in 1937 the Provisional Committee was set up by the Conferences of Oxford and Edinburgh in order "to provide for the continuation of the work of the two conferences and to bring into being the proposed World Council of Churches." The Committee contained fourteen

original members and fourteen original alternates—seven principals and seven alternates having been selected by each of the two conferences for the so-called “Committee of Fourteen.” The Provisional Committee was accorded the right to add six further members, three from each of the two movements.

From the time of the meeting in Utrecht, Holland, in 1938, when the Constitution was drafted and sent to the churches for their approval, the Provisional Committee has had the full use of the staff and offices and assets of the Universal Christian Council for Life and Work. It has likewise had in effect, although not in strict legal fact, the use of the staff of the Continuation Committee of the World Conference on Faith and Order.

When the war came, therefore, in 1939, the Geneva and London and New York offices of the Provisional Committee were functioning under the direction of the three secretaries appointed at Utrecht—Dr. W. A. Visser 't Hooft (whose name is Dutch for “head fisher”); Dr. William Paton; and the author, all of whom were officials not of sections of the Council in the first instance but of the world body itself.

Almost instantly demands began to be made upon the Council for special types of service rendered urgent by the war emergency. There was the problem of religious ministry to the prisoners of war which at the present writing number nearly nine million men. By mutual agreement with the Y.M.C.A. which was appealing to the churches for war prisoners' aid funds, the financial support of the work was consolidated in that single appeal. But the World Council's Commission for Chaplaincy Service to Prisoners of War became the agency for all but the Roman Church in the camps made accessible. (Not all camps have been accessible and there are areas of great need which are unreached even yet. But the greater part of the vast company of military prisoners has been reached with this service in Western Europe, North Africa, North America and parts of the Far East.)

The story of this ministry when it can be fully told will be fascinating. Only neutrals could be used in the camps and the contribution of the Swedish and Swiss Churches

at this point has been absolutely indispensable, although in the early days of the war when America was still a neutral, men from this country engaged in the service on the Continent and elsewhere. It is highly significant that it was the World Church which reached out to the millions caught in the boredom and discomfort of barbed-wire prison camps. Here in America, for example, the third of a million prisoners from Axis lands have had made available to them the sort of ministry which the Christians among them would find most congenial. The secretary for this work, attached to the Commission for World Council Service in the New York Office, is a Swedish Lutheran pastor formerly on the staff of the Stockholm Cathedral. There has been so much response to his work that he had to request additional chaplains, two of whom have been sent over from Sweden.

If people outside of prison camps do not appreciate the significance of this united approach the men inside do. And it is safe to assume that they will remember it as long as they live. They will be part of that much vaster company of men in the armed forces who have in the most critical period of their lives experienced the ministry of a united Church—for obviously denominationalism has no part nor lot in service to them. They can see in the ecumenical movement—even though they may not know it by that name—not only a symbol but an instrumentality of the universal love of God in Christ for the souls of His children.

Out of this ministry to prisoners of war and men in the armed services has grown a further united service. I refer to the supplying of Bibles and religious literature of all kinds. The American Bible Society and the British and Foreign Bible Society in particular made possible the setting up of a Bible Department of the World Council at Geneva. Its work has rapidly and steadily grown. The response to it on the part of those served has been beyond all expectation. The universal book has a universal message and its coming to men in need at the hands of a united Christian Church is a good omen of future ecumenicity.

Yet another need arose out of the war which could be met only by the united action of the churches across the world.

I refer to the problem of the refugee. One in ten of the whole human race has been removed from his home, by the way—forcibly or otherwise. One hundred and twenty million of these are called technically refugees. Of this vast company the majority are Christian, or at least non-Jewish. (The total number of Jewish refugees is estimated at about four million out of the twelve million Jews on the earth.) Thanks, first of all, to the insight and the generosity of the British Churches led by Dr. George Bell, Bishop of Chichester, former Chairman of the Universal Christian Council and member of the World Council's Provisional Committee, a Commission on Refugee Service was set up at Geneva under the able leadership of Dr. Freudenberg, a former member of Martin Niemöller's Church in Dahlem, Berlin.

The Refugee Commission has served to correlate the services of joint Christian committees in many lands. It has been able directly to serve refugees in many European countries and to a degree even so far away as China. From the first it was entirely obvious that the problem was not a denominational one. It sprang from a universal calamity. It called for a unified world-wide approach. That it has in a measure been met is due to the fact that there was a central agency capable of undertaking it in the name of the more than 90 Churches which have joined the World Council. It is likewise a matter of record that the joint committees in England, Switzerland, Germany, Scandinavia, and the United States, which sought to secure aid for the Christian Refugees were in the main set up through the activity of World Council staff members or associates.

IV

When we look ahead to the post war era it is clear that there will be now that the war is over a task of reconstruction and inter-church aid of staggering proportions which must be undertaken. In the twenty-five countries that constitute Europe, there are on the average only about seven denominations. The exigencies of persecution, privation and war have brought them to such a measure of spiritual unity as would have been quite unthinkable a few short years ago.

This I have already pointed out. They are with united voice pleading that in the work of reconstruction a united approach be made.

By mutual agreement the work of the former Central Bureau is being correlated with that of the new Department of Reconstruction and Inter-Church Aid. The plan for the Department was formulated at the request of a number of the constituent churches at a meeting of the Provisional Committee in Geneva three years ago at which Dr. Samuel McCrea Cavert, first Secretary of the Committee of Fourteen and General Secretary of the Federal Council of the Churches of Christ in America, represented the U.S.A.

The structure resulting is noteworthy. Here in America the sponsoring agency for all inter-Church aid overseas is the Church Committee on Overseas Relief and Reconstruction. It links the giving churches in America with the work of the World Council and that of the International Missionary Council as well. It is a correlating and promotional agency pure and simple. One of its recommendations was the correlation of the former American Office of the Central Bureau for Inter-Church Aid with the other various services being rendered by the World Council—as outlined in the foregoing pages. Action by the American Committee for the World Council, on the basis of this suggestion, brought into being the Commission for World Council Service with Dr. Robbins Wolcott Barstow, formerly President of Hartford Theological Seminary, as Director.

That is in America. In Geneva a corresponding move has resulted in a strong Department of Reconstruction and Inter-Church Aid as already indicated. Its chairman is Dr. Alfonse Koechlin, head of the Reformed Church of Switzerland. Its senior secretary is Dr. James Hutchison Cockburn, recently Moderator of the Church of Scotland. To it are being assigned a number of strong staff members who will be going to Geneva in due course. Eight American denominations have decided either to supply staff members or to allocate (for cooperation with the Geneva staff) members of their own designation and under their authority. There are other representatives from

other lands, so that the resulting staff is of remarkable quality and ability. It functions in a score of countries.

To facilitate effective work in each area of need, National Reconstruction Committees have been set up as each area was liberated. They are responsible for general surveys of the needs of all churches. Upon their recommendations to Geneva decisions are taken as to suggested allocations of funds. It is understood, however, that acceptance of these suggestions by the respective denominations will, of course, be voluntary. There is no contemplation of arrogation of authority to the Geneva office.

Here is a symbol, an instrumentality, and a demonstration of community on a significant scale. It is without precedent in post Reformation times.

Thus runs the brief history of the most comprehensive effort since the Reformation for unity among the Churches outside of the Roman Communion. It is larger than Protestantism, since many of the Orthodox Eastern Churches have shared the development and some of them have already joined the Council. It is symbolic, instrumental, a demonstration of effective spiritual unity. And because it is, it provides some promise of the development of real Christian world community under the Lordship of Jesus Christ who is either "Lord of All or not Lord at all."

CHRISTIAN FRONTIERS FOR MARCH

Among the outstanding features of the March issue of *Christian Frontiers* will be two articles on significant contemporary problems by the Rev. Roy A. Burkhart, pastor of the First Community Church of Columbus, Ohio, and author of *The Church and the Returning Soldier*; and Dr. Gordon W. Blackwell, Director of the Institute for Research in Social Science at the University of North Carolina. The Burkhart article will discuss the responsibility of the Church in ministering to returning soldiers; the Blackwell article will examine the role of the minister in the life of his community.

Set Your Clock At U235

By NORMAN CORWIN

Now we are in it together:

The rich with their automatic comforts, and the family bunking seven in a room:

The highly trained, who understand the poems and the engines; and those whose culture measures five hundred words across the middle:

Old people tired of wars and winters, and children who do not yet know they are made of matter:

The famous face in four colors, nationalized on the cover of the magazine ; and the crowd face, the background face, gray, nameless, out of focus:

Now we are in it, in it together.

The secrets of the earth have been peeled, one by one, until the core is bare:

The latest recipe is private, in a guarded book, but the stink of death is public on the wind from Nagasaki:

The nations have heard of the fission of the neutron, and have seen the photographs: skies a-boil with interlocking fury, mushrooms of uranium smoke ascending to where angels patrol uneasily.

There have been improvements since: the atom can be far more sullen than has yet been shown.

Attack it with another thrust of algebraic symbols and the cutting edge of an equation, and there will be the grand reaction:

The first news of it will arrive in your precinct as a shuddering in the sky:

A glow, far-off, brightening, heat beating outward in concentric waves; the atmosphere a band of fire: the seas themselves, the wet seas, tinder:

The hills which looked on Christ will heave and crackle, and quarries vaporize as eagerly as the dust of Pharaohs:

The earth, the tamed and tonsured earth with all its gardens and substances, its places, breeds and patterns, its let-

ters and its airs, will plummet out of grace; will fail its orbit;

And soon enough will be a blistered ash, its moon trailing lonely and ungoverned, like a dog after his master's corpse.

Do not smile, do not smile as though knowing better.

It could happen.

The model is any suicide.

The model is Samson, destroying the temple and himself.

We are all in the zone of danger: we are in it together:

Hang a red lantern on your pillow.

The crackpot prophet in Pasadena stands at last within reasonable prospect when he picks a date and says, "On this Day, the World will End. Selah. Repent ye Sinners, and Prepare."

It could happen, for man's time will not outride another war.

As for the latest war, what's to become of its victors and their victory?

Their dear-bought, blood-begotten, towering and grave victory?

Need the laurel wither?

Need the sword go blunt again with the rusting disease of men and metals?

Need the worker be lucky to work?

Need an epoch hang on the tailored charms of a diplomat?

Need there be guts and gore on every map again?

Do not search the broad-minded sky for answers to these and kindred questions,

Nor trust the editorials in picture weeklies. Tea leaves and ouija boards are more reliable.

The answers are in us together.

For only if we've learned that every multiple of one comes but to ONE in the arithmetic of nations.

Then only was the long trip back from Munich necessary.

Then only can it be explained to echelons of airmen who left
their mark in air

And to marines whose faces rubbed off on the cinders of Iwo.
Then only was it worth the concentration in the camps, and
what it was that happened to the little and the lost
and unremembered.

Unless we work at it together, at a single earth,
Then do not bother to lay wreaths for sailors who went down
burning in winter seas,

Nor mourn privates anonymous, who bled their names and
all they knew and were, into the mud of Europe.

For there will be others out of the just-born and the not-yet
contracted for, who will die for our invisible daily
mistakes.

There will be others, yes, but with this difference: Next time,
the fighting heart shall be unemployed: shall be re-
placed by a coil of wire:

The secret weapons of the spirit rooted out by an ounce or
two of restless elements.

Valor no more shall be the truss of armies.

The regimental banners, the Order of the Day, the skill of
killing drilled into the recruit, the encampments, the
massive embarkations—they have arranged them-
selves and withdrawn to the museum, they have re-
tired next to pikes and arrows.

Now the control board and its buttons, the air-conditioned
laboratory, dustless and remote, by the waters of the
wired lake: these are the armed forces.

But alarm is easier than pride to point with:

We are in it together, and that, when held up to a proper
light, gleams good as much as ill.

Oneness is our destination: has long been: is far the best
of places to arrive at.

The signs along the way, at Gallilee and Philadelphia and
Gettysburg, said ALL CREATED EQUAL

STRAIGHT AHEAD

KEEP GOING

STICK TOGETHER

ALL IS ONE

Beneath the loud and glooming auguries of doom are modest noises of beginning, keenly awaited as the cry of the newborn, or the first cuckoo of spring.

It can well be an entrance, not an exit that we made between pillars of flame arising from bombs one and two.

The chemicking that could destroy us together with our pots and pans and allies, can also do as bidden by us; out-perform whole teams of genii: be servile to the meek; reform our wayward systems peacefully.

The choice rests in the trusteeship of victory:

One or nothing: wealth, or laying waste:

Men, or Jew and gentile; men, or the color of men;

Jobs above profits, or profits above jobs:

These are the choices, and we make them daily.

What will it be, sir? Madame?

Make up your minds, please, and the sooner much the better.
Your children are growing.

They want to know.

From UNTITLED AND OTHERS by Norman Corwin to be published by Henry Holt and Company. Originally written for the New York Herald Tribune Forum on October 29, 1945.

Call To Moral Research

GARLAND A. HENDRICKS

IN a little more than one hundred years man has made more progress in scientific discovery and technological development than in all previous history combined. George Washington could travel no faster than Moses, for the horse was man's fastest means of travel until Stephenson developed the locomotive in the year 1814. But by 1941, just 127 years later, a train had travelled 126 miles per hour, and an automobile 370 miles per hour. Now an airplane moves through space faster than sound. Distance is almost annihilated.

As late as 1865 war was a man-to-man struggle. But now an airplane rises 25,000 feet above the earth and drops a single bomb which in an instant wipes out 100,000 lives and destroys a great city which it took generations to build.

During this century and a quarter the masses of the people on earth have become impatient and have revolted against accepted social and moral customs, standards, values, and systems. The late Dr. Alexis Carrel wrote a few years ago, "Men cannot follow modern civilization along its present course, because they are degenerating." There is widespread confusion about the nature of spiritual reality, the value of moral standards, and the purpose of human existence. For in our thinking in recent years we have majored upon the vastness of our newly explored universe, the wonders of our recently developed sciences, and the marvels of our newly invented machines. Thus we have made the telescope, the microscope, and the whirling wheel the symbols of our materialistic age.

In our quest for new values and standards we have tried all kinds of experiments, seeking ways and means which are adequate to meet the needs of human life panting under the stress and strain and excitement of a world gone mad. At last we see the shadow of a cross lengthening over our course. The blood of innocent millions cries out from the soil of Russia, Europe, India, China, Japan, and the islands and waters of the seas to condemn the leadership of this genera-

tion. We have turned the eye of cold, critical analysis upon every value and institution brought to us from the past, and have been hasty and destructive in our judgments. We relegated moral law to what we considered the dead past, but failed to rid ourselves of the necessity for it, and now we stand condemned in our own stupidity. We made light of the reality of sin and tried to reason hell out of existence, only to discover in bitter experience that "the wages of sin is death," and that hell has broken loose all around us and within us. Now we are beginning to understand that "all have sinned, and come short of the glory of God," and that "if we say that we have no sin we deceive ourselves, and the truth is not in us."

So we face the future in silent terror of our own scientific achievements, searching for moral and spiritual insights and powers which may yet save civilization from chaos and ruin.

II

The problems of our time are so numerous, complex, and inter-related that it is difficult to distinguish one from another. But some of them stand out in significance. Let us look briefly at five:

First, man is seeking a pattern for world society. We know that ours is "one world"—to be bound together by good will or blown to bits by men of evil motives. Now we are striving to shape a pattern for world community life. This is no easy task. In this pattern there must be a place for every race, creed, color, tongue, custom, and tradition. Men do not readily give up old ideas and habits to accept new ones. But at least for the first time in human history men everywhere are being awakened to world consciousness.

Second, the world's masses feel that they have a moral right to access to the natural resources of the earth. The systems of economics, commerce, and industry combine with the political policies of nations and empires to deny most men their rightful share in the products of the good earth. One-half the people on earth make a livelihood by cultivating the soil. Most of these are still denied the benefits of modern science or a fair share in the growing wealth of mankind. But

they are awakening, looking out over the world about them, and raising questions. As each day passes by Edwin Markham's question from "The Man with the Hoe" becomes more prophetic:

O masters, lords and rulers in all lands,
How will the future reckon with this Man?

.
When this dumb Terror shall rise to judge the
world,

After the silence of the centuries?

Three-fourths of the world's folk live in the country, but modern life is dominated by those who live in a few large cities. The awakening masses in India are working their lives away to support a system of empire which is a hundred years out of date. Everywhere the common people are awakening. Already the masses in Russia have revolted against the hoarding of wealth and power by the few. Around the world there is a growing demand that all men share fairly in the riches of God's earth. The stewardship of the earth's resources is one of the major social and moral problems of our time.

Third, the world must have a new philosophy of work. In a large part of the world today we place a premium upon not working. We offer the greatest security to the man who is clever enough or crooked enough to manipulate his signature on papers which give him a share in the profits made from those who do work. Consequently many are striving to get away from work rather than do creative work. We are torn between capitalistic monopoly on one extreme, radical state socialism on another, and such schemes as the non-hoardable money system tried by Silvio Gesell when he was Minister of Finance in Bavaria in 1919. The money systems of the world are fluid. The laboring people everywhere are in an ugly mood. The hour is ripe for almost anything to take place.

Fourth, the welfare of the world's helpless and irresponsible becomes more and more a social problem. Mental sickness increases rapidly under the strain of the fast tempo of modern life. Accidents in a machine world multiply the disabled. War leaves millions broken in spirit, body, and mind. We must

create adequate methods and build institutions to take care of such people.

Fifth, the white man is under moral obligation to practice the brotherhood of man. About two-thirds of the earth's inhabitants have colored skins, but the white man controls their world. The colored races are awakening and making demands. If we cannot lead them along the way of brotherly love we may rest assured that the place of the white man will soon change from "master" to "slave."

III

What should our churches undertake to do about the social and moral problems of our time? As any church goes about fulfilling its mission, it makes a distinctive contribution to moral and social life by way of the individual whose impact upon society helps determine its moral nature and social structure.

Christian morality is concerned with at least four aspects of life. First, with harmony within the individual—the relation of impulses and motives, ideas and ideals, attitudes and habits. Herein is the source of life's powers and our sense of direction and goals. Second, with relations of the individual to God his Creator. This determines the purpose of human existence, the place and value of the individual in the higher meaning of human endeavor and the larger pattern of human behavior. Third, with relations of the individual to other individuals and groups of individuals in society. These relations determine the place of the individual and the group in shaping community life and world civilization. Fourth, with the relation of the individual and the group to the material things of the world. This determines the ends to which man utilizes the resources given by God in the air, the earth, and the waters.

A moral man, then, is one who possesses within his heart the "peace that passeth all understanding," believes and trusts in God his Father, lives within the social structure as a brother with all others, and is a good steward of the resources of the Father's world. The church is to lead men and women in this kind of development. A far-reaching develop-

ment along this line will permeate the very nature and purpose of human society and save civilization from the powers of destruction.

IV

How can the church do this? By learning to harness the revolutionary energies of modern man so as to use them for good. When man is in a state of unrest and revolt as he is today, he may very quickly bring about chaos or he may launch great movements for the betterment of world life. His energies are about to be expressed. The direction in which this expression is turned will determine our future. It is our mission to win people to God in Christ that he may supply them with wisdom and use their capacities in bringing the kingdom of heaven to earth.

Will the churches take up the challenge of the hour? Have we sufficient vision and insight? A generation ago student volunteers set out to win the world to Christ in one generation. We said they were foolish, that theirs was an impossible ideal, and our churches refused to provide them with working resources. John R. Mott came back from the Orient and told us that if we did not send ten thousand missionaries to Japan we would later have to send a hundred thousand soldiers. We paid no attention to pleas like that. But now we have learned at the cost of the blood of our own loved ones what can be done by a single unschooled man with evil motives, ideas, and determination. How much greater is our Christ than Germany's Hitler! The key to desirable social and moral life in the future lies in catching the imagination and harnessing the stirred up energies of modern man for Christ.

How shall we go about harnessing this great power? A few years ago Henry Ford found that his automobile was losing its appeal. He took a drastic step. He shifted from production and distribution to research. The cost was great, but he soon regained his market with a much improved product. Modern man is not accepting moral law and spiritual reality in the models we are distributing today. It is time for us who constitute the church to take a drastic step. We need to do some research: search our own lives honestly, study the mind of Christ, study the mind and the mood of modern

man, explore the teachings of the Bible, get in closer touch with God in sincere prayer. Then we may be able to come forth with an approach to moral and social problems which will rally the people of our world to Christ's way of life.

We in the pulpit and pew have been too much concerned about defending worn-out systems, and not enough concerned about discovering and releasing into the main stream of human affairs the dynamic powers of God which are forever available to those who will use them aright. Too many of us have been content to peddle a few conventional thought patterns picked up in some second-hand idea shop on a special bargain counter marked: "Save your brain from stress and strain." Mental laziness and moral cowardice curse the life of much of the spiritual leadership of the world. We have been afraid to do moral research lest it involve new and dangerous adventure. Now we stand condemned under the judgment of God and under the bitter attacks of a world warring against God. The most damnable heresy of our modern Christendom has become the divisive practice of tagging our brothers "radical," or "conservative," or otherwise, and so confessing the sins of others while our own souls rot in the sin of self-righteousness. While we argue over details and methods that do not matter a great deal, we are leading our confused world into hell by negligence. We might at least realize that church leaders cannot neglect their world into hell without landing there, too.

God help us to take up the challenge of our day. Let us explore the mind of Christ and the infinite resources of our Father. Let us move forward unafraid of man or evil power, giving ourselves in such complete surrender to Christ that he may use us as human channels for the release of divine wisdom and power into human affairs. Thus we may be assured that the social and moral problems of our time will be adequately solved. As far as the Christian can see this is the only way forward.

Book Reviews

Psychology of Religion.

By PAUL E. JOHNSON.

New York: Abingdon-Cokesbury Press, 1945. Price \$2.00.

The psychologists of religion have specialized in one area of investigation or another with such zeal that they have too often lost historical and cultural perspective. Thus they have brought significant information and insights to light without having integrated these truths into the total context of man's interpersonal relationships. The author of this book sees the need for such an integrated perspective. He says that a "great deal of valuable information has been gathered . . . (and) the time has evidently come for a systematic integration of methods and data to see what has been discovered." Therefore, he states his point of view as follows: "The dynamic, interpersonal psychology of religion here presented follows . . . holistic . . . trends." He adds a historical point of view to this psychological perspective: "Four hundred years ago the battle of science and religion was in astronomy . . . Fifty years ago it was in biology, in the Darwinian controversy over the question of evolution and creation. Today the battle is in psychology . . . Dynamic life is the issue at stake in the scientific efforts of psychology to assay the meaning of religion in personality and society." His purpose, then, is twofold: 1) to correlate and interpret

the scientific findings of the field of psychology with reference to religion 2) to make a constructive application of these findings to the search for a mature religious experience in both the lives of individuals and groups.

The author exhibits excellent workmanship in accomplishing his purpose. His manuscript shows exacting care for detail and a deep appreciation for clear language and straight-forward sentences. His use of metaphor and simile makes his work both readable and convincing. He is faithful in the use of primary sources, the production of an identifiable source for every statement, and the careful compilation of a complete bibliography. Each chapter consists of an inductive study of the work that scholars have done on the subject, a critical evaluation of these findings, and the author's reflective conclusions on the subject. His conclusions are carefully wrought out and do not reflect the dogmatism characteristic of hasty assumptions drawn to prove a prejudice. The book as a whole may be characterized as being unified, comprehensive, and satisfying. Again and again, I found myself saying: "This is what I have been striving to articulate but could not." In other words, the book answers a felt need.

In one or two places, however, the author may be criticized adversely. He does not deal realistically with the place of fear in

the stimulation of religious emotion. He assumes the ideal to be the actual in this case. To say that the Old Testament word "fear" really means "reverence" is to dilute the meaning, especially when we know that men were said to have died for having touched sacred objects. Neither history nor clinical experiences in parishes, hospitals, and psychopathic institutions give us any permission to undervalue fear in religion by the mere use of words. Again, the author in the last chapter takes cognizance of man's aggression in the present international crisis, but in his chapter on "Religious Experience," he does not take note of the close relation between the aggressive behavior and the religious experience of man. Psychology of religion has yet to make a contribution concerning the role of aggressions in religious experience. Academic discussions of instincts in this respect will not suffice.

But these weaknesses in the book are outweighed by the contribution which the author has made. In the first place, the author uses the psychology of religion positively rather than negatively. This is a departure among scholars as careful as Professor Johnson. Too often psychology has been used as a sophisticated means of avoiding the inconvenience of having a personal religious experience that will lay claim upon the sophisticated affections, abilities, and behavior. Between the lines of this book we see an author who talks about religion from a

first-hand experience and out of a positive conviction. He makes his mind correspond with the facts of experience that the psychologists have brought to light, but he uses these facts to construct a positive psychology of religion rather than to prove an isolated point or to moralize about what religion is *not*. He reflects his religious conviction in the following excerpts:

A deeper understanding of human nature is needed. The psychology of the nineteenth century was too superficial to reveal the irrational forces that control much of human conduct . . . The basic causes of behavior are the psychological motives that urge to action. No matter what geographical situation, economic resources, political forms or social status men have, they are likely to want them otherwise . . . Whatever remedies may be attempted externally will fail until there are inner changes in the motives of men . . . The religious requirement of regeneration applies to societies as well as to persons. Nothing less than rebirth will reconstruct the world order to the design of justice and good will. This is not a new idea, but it is a fundamental one. It has been uttered before, but it will have to be comprehended anew in each crisis, including the present one.

The author has made another contribution in his critical analyses of the work of the major psychologists from a religious point of view. Especially help-

ful is his analysis of Freud's works. At least a religious writer has evaluated the work of Freud in its complete context rather than throwing up his hands in horror and crying: "Sex!" The significance of the work of Freud for evangelical religion is here comprehended and appreciated for its real worth. This is a step toward the appropriation of psychoanalytic insights to the ministry of the churches.

A third contribution of this book is made through the valuable footnotes and bibliography. Thus it reveals not only the thorough scholarship of the author, but also suggestive paths for any student wishing to become well read in the field. This book can very easily be used as a text in colleges or seminaries, and will prove a ready sourcebook for the teacher of the psychology of religion.

And finally, this book is an inspiration to the preacher. The insights into the dynamics of human conduct will deepen the preacher's sympathy, mellow his criticisms of his people, and equip him with abundant illustrative material. He will find his preaching more forceful through the use of the facts here presented.

This is a book that preacher, pastor, teacher, layman, and parent will do well to "weigh and consider."

Wayne Oates

Behold Your King.

BY FLORENCE MARVYNE BAUER.

Indianapolis & N. Y.: The Bobbs-Merrill Co., 1945.

408 pages. Biography. Price \$2.75.

In the year 1945 many important books on Jesus augmented the teeming thousands of titles which have accumulated on the subject through the centuries. This new novel has been acclaimed as the most dramatic which has appeared since Lew Wallace's *Ben Hur*. It is indeed a sprightly story, is thoroughly well written and has many original counts to its credit.

The effort of the author is to show the conflict in the Jewish mind between the conception of a power-Messiah and a suffering-Messiah. The two conceptions are embodied in Bar Abbas on the one hand and in Jesus on the other. It falls out, therefore, that approximately as much attention is devoted the robber-chieftain as to the Son of Man.

The moving episodes in the novel conform to the Scripture narrative with entire fidelity, though the liveliest imagination is used in the manipulation of the incidents. The *milieu* of Jewish palaces, homes, shops, inns, synagogues, customs, manners, intermingled races, classes, creeds is faithfully adhered to. The spirit is reverent, believing. The delineation of character is particularly well done. In the choice of characters, preference is shown the aristocratic, intelligent, wealthy individuals, such as Nicodemus, Joseph of Arimathea, Jairus, Chuza and his household, the inmates of the

Bethany home, Nathaniel, and those of Zebedee's fish house, to the extent that the reader is almost ready to conclude the followers of Jesus were to be found among the fortunate and favored rather than among the poor and illiterate.

The emphasis on the Kingship of Jesus—a deliverer from Rome—is pronounced, as would be suspected from the statement above. This handicaps the careful author in evoking any distinct picture of the Christ. He is nowhere presented with clear convincingness as the Son of God, though that is evidently intended to be the conclusion. The evidence of his Messiahship is confined almost completely to external signs and wonders, to miracles of healing. The Personality of the Savior is but slightly shown, and that for the most part through second-hand reports which could never be as vivid and satisfying as a close-up, direct portrayal. The teaching of Jesus is but meagerly exhibited and too thinly interpreted. The failure to delineate inward effects of contacts with Jesus, such as the Great Conversation with Nicodemus would suggest, leaves the reader unsatisfied.

One looks in vain for light on controverted persons, such as Mary of Magdala; but is interested in the small detail concerning Judas Iscariot, a Zealot, along with his fellow disciple, Simon the Zealot, who sympathizes with Bar Abbas, the power-Messiah aspirant. Apparently Judas grew discontented with the prospects of Bar Abbas for seizing the

Kingdom in a sort of Maccabean attempt, and then tried to force Jesus to adopt the power pattern.

We shall have to say that while the book is severely limited by its theme requirements and sorely disappointing in its inadequate account of the Person of Jesus as he deserves to be offered, it nevertheless is very absorbing, quite rewarding, and by no means ordinary.

Joseph Martin Dawson.

BOOKS RECEIVED

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NEWS

FILIPINOS NEED FOOD, CLOTHING AND MEDICINE, SAYS DR. E. K. HIGDON

"The most pressing needs of the Filipino people, who are sick, homeless, sorrowful and hungry and torn still by internal conflict, despite the end of the war, are clothing, medicines, food and shelter," according to Dr. E. K. Higdon, executive secretary of the department of Oriental missions, who is concerned with the ways in which the church may be able to aid the people of the Philippine Islands, now that world peace has been reestablished. Yet more than the satisfaction of material wants, Dr. Higdon feels the need for restoration of the spiritual values of the Filipino.

Dr. Higdon quotes Professor M. Gamboa in stating that "the major task of the Evangelical church is to recapture that sweetness and fineness of character for which the Filipinos are noted." He further quotes a letter from the islands in which a woman writes, "We lost all our precious possessions, but the thing I missed most was my dialect Bible which I loved and they tore up."

Emphasizing his statement of the impoverished conditions of the people of the Philippine Islands, Dr. Higdon declares that the islands have lost a billion dollars in buildings resulting in the gigantic problem of a tired people forced to restore homes for

some 18,000,000 homeless persons. He adds that the Filipinos are suffering from malnutrition, and nervous depletion and are faced with high prices, lack of food stuffs, late rice plantings and locust infested crops, as well as a scarcity of work animals which were taken by the Japanese invaders.

He states that the government is nearly bankrupt and that, as a result, its duties to its people are seriously curtailed. Filipinos show such hatred for the Japanese that prisoners of war must be guarded to prevent attacks on them by the civilians, and "collaborators" and "patriots" are still in conflict, Dr. Higdon concludes.— *From Worldover Press.*

PROTESTANT FILM COMMISSION ESTABLISHED

Announcement was made recently in the bulletin "Between the Lines" of the establishment of the Protestant Film Commission, whose chief aim will be to "promote the interests of Protestant Christianity in motion pictures, through direct production and by stimulation of sympathetic aid in Hollywood studios."

The organization has set up a committee to select an outstanding motion picture executive to direct the new venture. One million dollars will be raised to get the commission started and to carry out its future plans.

Supported by forty Protestant

church organizations, the fledgling film commission "will provide films with a distinctly Christian message, promote and facilitate a coordinated approach by Protestant churches and agencies to the motion picture industry and suggest to the industry subjects worthy of treatment."

All motion pictures will be rented to the churches, and money from rentals will be used to forward the movement. The commission will not censor commercial films but will endorse all motion pictures of special interest to Protestant churches, the bulletin stated.

"The commission shall produce short subjects based on Biblical stories, on the story of the Bible, itself, and brief biographies of eminent divines and evangelists," a spokesman for the organization is quoted in the pamphlet.

CRIME WAVES INCREASE

In New York State the serious crime rate has increased 12 percent since June 1945 and officials see no hope for relief of the problem, since a still greater increase in crimes is expected to come in the next few years, it was learned in a recent Worldover press bulletin. J. Edgar Hoover, chief of the Federal Bureau of Investigation also has warned the American people of an impending crime wave.

According to the English magazine, "John Bull," 500 cases of beatings, robberies with violence and other serious offenses were reported during the months

of June, July and August of 1945 and similar crimes are ever increasing. In Russia, the bulletin states, officials are perturbed over the rise in juvenile delinquency and serious offenses. The dispatch adds that the Russians have taken measures to stop the crimes and have put into use a Cossack division in Moscow.

With the statement of Hoover and the reports of crime trends in foreign countries, the press bulletin concludes that a rise in crime has followed the end of this war as was the case after the American Revolution, the War of 1812 and the succeeding conflicts.

CENTRAL EUROPE NOT DEFEATED BY CONQUERERS

"That 15,000 students are now enrolled in the university in Praha, Czechoslovakia, more than twice the pre-war enrollment, is proof enough that young men and women of Central Europe are hungry for more education," states Robert Root, Worldover press correspondent, in a recent dispatch from Geneva, Switzerland.

"Students," he declares, "are pouring in from surrounding countries, and it is estimated that 5,000 more would attend the university if they were able to get there."

Root states that in Austria the situation is the same. Using A. C. Breychvauthier, assistant secretary of the International Federation of Library associations, as a source of his information, Root further states that pro-nazi pro-

fessors in all of the Austrian universities have been eliminated and in some instances nazi students have been dismissed, while those with nazi records have been refused admission altogether.

In speaking of the spirit of the people Root quotes Mr. Breycha-Vauthier as saying that though his countrymen "lack everything and suffer much misery, they keep optimistic. For example, though some of the train windows are broken, the remaining are carefully cleaned."

"Medicine and window-glass, along with food," reports Mr. Breycha-Vauthier, "are the great needs of Austria now." He further states that the countryside is much better off than the cities.

"Unlike Germany," he adds, "where nazi elimination often meant the elimination of competent workers, competent anti-nazis can still be found in Austria." He states, furthermore, that Austrians are now conscious of the democratic spirit. One judge, released from a concentration camp, has organized a youths' soccer team including both pro and anti-nazi students, for he is convinced that this is the best way to have democratic influence," Mr. Breycha-Vauthier concludes.

CORRESPONDENCE

Wake Forest, N. C.

January 19, 1946

Dr. Das Kelly Barnette
Chapel Hill, N. C.

My dear Dr. Barnette:

You and your colleagues have my hearty congratulation on the first issue of *Christian Frontiers*. You probably know that I have felt very strongly the need of such a paper for some years past. May its success become worldwide and of such a financial type as to justify its becoming a weekly within the course of two or three years!

I like its motto, "speaking truth in love," very much. May it steer clear always of bickering about small things or even stopping to notice them. On the other hand, may it ever go its onward way; (1) "*speaking*" — having something to say; (2) "*speaking the truth*"—as God in His Word and in His universe has made or shall make this known; (3) "*in love*"—always sounding a positive note, a kindly note, a note of patience and tender consideration for those who differ from it, and never kicking anything except that which is manifestly mean, false, and destructive of that which our Lord is building in the earth!

Most cordially yours,

W. R. CULLOM

Professor Emeritus of
Religion

Wake Forest College, N. C.

CHRISTIAN FRONTIERS

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CONTENTS

Editorials	75
The Church and Returning Service Men and Women Roy A. Burkhart.....	81
The Intolerant Baptists.....George B. Cutten.....	90
Book Reviews	97
News	101
Correspondence	103

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ROY BURKHART is pastor of the First Community Church of Columbus, Ohio and author of the book, *The Church and the Returning Soldier*. In his article in this issue he brings sharply to the attention of readers what churches may be expected to do for the returning service men and women.

GEORGE B. CUTTEN, who is a graduate of Yale University with Ph.D. degree, was formerly president of Colgate University and has done considerable writing in the field of the psychology of religion.

GARLAND HENDRICKS, who appears again in the book review section of the magazine, is a graduate of Wake Forest College and the Southern Baptist Theological Seminary. He is now pastor of the Olive Chapel Baptist Church near Apex, North Carolina.

J. GLENN BLACKBURN is a graduate of Wake Forest College and has his Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary. He has also been a fellow in Biblical Theology at Louisville.

J. WADE BAKER has his B.D. degree from Crozer Theological Seminary and is a Baptist minister at Selma, N. C.

EDITORIALS

A Militarized America?

SHALL WE continue in time of peace military conscription of our youth? Millions of vitally interested citizens are answering, "No!" In time of war, (after all efforts to keep the peace have failed) we, of necessity, bow before this totalitarian technique. But when the last battle is fought, we want our boys and our freedom restored to us. The people of America must *resume* control and direction of their destiny if our democratic way of life and form of government are to endure.

This misguided effort to keep our nation an armed camp will, we think, fail. But it will not be sufficient merely to defeat this present effort to militarize our nation. We must keep on the alert, for "eternal vigilance is the price of liberty." We must mark well and watch closely those leaders who enunciated and supported the current proposal. It is more than doubtful if they are to be trusted, as either wise or capable, in positions of grave responsibility. The peace was difficult to maintain in 1914 and 1917. It was more difficult after 1918. It is even more difficult in 1946. But if our civilization is to survive, the way to peace must be found and, cost what it may—economically, socially, politically—the peoples of the world must walk therein.

Before America will agree to peace-time conscription, her citizens must be persuaded to believe that another world war is inevitable. No one is envied this difficult and unpleasant assignment. Weariness and grief weigh too heavily upon too many millions who have not yet recovered from the nightmare of pain and horror incident to the war just closed. It is altogether too soon to say to debt-ridden, tired and saddened America, "Your second attempt was also in vain; the dissipation of three hundred billions of your wealth; the sacrifice of more than a million casualties—the shedding of the blood and impairment of the physical and mental vigor of some of the best of your youth—were all in vain. Dry your tears. We shall more than likely have to do it all over again."

There are some sound reasons why we as a nation should turn thumbs down on this and other similar proposals:

1. We want to remain a democracy. Peace-time conscription will not further this last best hope which is America. Conceivably it could become a tool of fascist or imperialistic-minded Americans of which, fortunately, we have only a few.

2. We reluctantly become strongly *military* in time of national emergency, but the genius which is America must ever be the foe of the *militaristic* mood and method, in war and peace, whether in a class or a nation, within or beyond the borders of this free land.

3. History fails to record that peace-time conscription provides either for adequate defense against attack or the certainty of victory when war comes. France, Russia, and Yugoslavia all had conscription before the present war and these countries were not preserved from sudden and vicious attacks. Germany's long and careful militarization of all her people and all her resources did not insure for those unhappy people ultimate victory.

4. Under existing laws, all men inducted into the military services of this nation during the war as they are demobilized merely go on inactive status, *remaining subject to recall any time during the ensuing ten years or until such time as they become forty-five years of age*. This means that for the next ten years we shall have at our beck and call from six to ten million highly trained, successfully experienced soldiers, sailors, and airmen. Do we need to add to this number year by year for the safety and security of America? 🍷

5. It is perhaps not too much to say that no amount of military preparedness has ever paved the way for anything except the break-down of peace and the certainty of violent conflict. An individual or a nation usually becomes what he (or it) is trained to become.

If the testimony of the scientists involved is to be accepted, it is perhaps not too much to say that the discovery of the method of tapping nuclear energy, which made possible the atomic bomb, has radically altered realistic military strategy and effective national defense, rendering impotent and obso-

lete many cherished traditions and customs. What then can we do? What ought we to do?

We can strengthen and enlarge the effectiveness of the United Nations Organization until it really represents the voice and possesses the strength of the peoples of the world.

We can inaugurate a comprehensive, intensive program to build up the citizens of this nation physically, mentally, and spiritually. This will call for complete hospital and medical care in a nation-wide effort to cure and prevent sickness and disease, thus eliminating most of the physical deficiencies which rendered so many of our southern boys unfit for military service. It will call further for the improvement and expansion of our entire public school system until all illiteracy shall have been banished and until all our people, young and old, are properly trained for that service they are best qualified to render. It will call for the awakening of all our churches to the high responsibility which is theirs to proclaim and to teach a spiritual interpretation of life which must be the basis of a living democracy.

If in America all our people can become strong physically, alert mentally, and sensitive spiritually, we will possess a unity and a power which will enable us to deal adequately with the problems of peace and make us invincible in the event another war should come.

What America becomes tomorrow will not be determined by what has been said and done in the past but by the quality of the ideal to which we devote ourselves today.

Lee C. Sheppard

The Divinity That Hedges The Vatican

CHRISTIAN FRONTIERS also registers its regrets and offers its protests upon learning that Myron C. Taylor has returned to his position as Ambassador—or is he still called “personal representative of the President?”—to the Vatican. Mr. Truman’s Baptist convictions, if any, seem not to have been any deterrent in thus continuing this un-American and un-constitutional relation to which a cautious Congress will take no exception. The farcical parallel-effort-for-peace excuse formulated by Mr. Roosevelt can now no longer

obtain, so what America must now accept as a *fait accompli* is the State Department's diplomatic relations with the religio-political Vatican. Of course it has been just this from the beginning, but now it is apparently established firmly enough to begin leaving off the placating euphemisms. Catholic foresight, Catholic strategy, Catholic pressure have won a notable triumph. And after all, ballots weigh more heavily with most politicians than convictions.

Protestant opponents of this ambassadorship find themselves at a curiously clever disadvantage. If we raise objections to the diplomatic relations on the grounds that it is a violation of the principle of separation of church and state, we are told that the Vatican is also a political entity and that it is only with the political Vatican that the United States is dealing. Yet if we criticize the political activities of the Vatican we are accused of the attacking the Roman Church. Witness the hue and cry raised by American Catholics, notably Archbishop Spellman, when Harold Laski in a recent address in New York City criticized the Vatican for its pro-fascist role in Spanish affairs. One may criticize his own government and still remain in loyal opposition. One cannot criticize the Vatican without being branded anti-Catholic or a Catholic-baiter. They have us going and coming, brethren. It is a heads-I-win-tails-you-lose proposition. Such divinity doth hedge the Vatican.

Wisdom In Brobdingnag

LILLIPUT, though far the most famous, was not the only land that Gulliver visited. This indomitable voyager also landed in a kingdom called Brobdingnag whose inhabitants, in great contrast to the diminutive Lilliputians whom he had carried around in his coat pockets, were giants twelve times his size. Gulliver's conversation with the king of the Brobdingnaggians should be required reading. His majesty, with Gulliver placed close to his huge ear, listened intently to Gulliver's account of the peoples, soil, government, customs, and wars in English history. Instead of being pleased, as Gulliver had thought, with this glowing account of his people, the king expressed astonishment saying, "I cannot but

conclude the bulk of your natives to be the most pernicious race of little odious vermin that Nature ever suffered to crawl upon the surface of the earth."

But this reaction of the king seems to have been lost upon Gulliver for soon afterwards we find him trying to ingratiate himself further into his majesty's favor by offering to equip his people with weapons of war using gun powder. He vividly described to the king how with such weapons, constructed in proportion to the immense size of the inhabitants of that land, he could easily batter down the wall of any city, or destroy an entire metropolis, and so reduce to subjection any rebellious people. But, records Gulliver, "the king was struck with horror at the description I had given of those terrible engines, and the proposal I had made. He was amazed how so impotent and grovelling an insect as I (these word his expressions) could entertain such inhuman ideas, and in so familiar a manner as to appear wholly unmoved at all the scenes of blood and desolation which I had described as the common effects of those destructive machines: whereof, he said, some evil genius, enemy to mankind, must have been the first contriver. As for himself, he protested, that although few things delighted him so much as new discoveries in art or in nature, yet he would rather lose half his kingdom than be privy to such a secret; which he commanded me, as I valued my life, never to mention any more."

Well, over two centuries of "Christian" civilization have elapsed since this strange king spoke these strange words. That they are still strange is evidenced by what the War Department said when on January 24 it announced that the Army Signal Corps scientists had made radar contact with the moon. The experiment, the War Department assures us, promises "valuable peacetime as well as wartime applications." One of the possibilities it mentioned is the radio control of long-range jet or rocket-propelled missiles circling the earth high in the stratosphere. The German V-2 missiles, it will be remembered, were supposed to have reached a mere hedge-hopping altitude of sixty miles.

And so the race goes on. We are told that now Argentina has learned the secret of atomic energy and has gone furiously

to work on manufacturing bombs. After all, who was so foolish as to believe that only an Anglo-Saxon could crack an atom? With something more than mere wistfulness—call it faith, for wistfulness is a luxury we cannot afford these days—we begin to believe that the strange wisdom of the king of Brobdingnag was prophetic. We don't need him to tell us that we are "the most pernicious race of little odious vermin that Nature ever suffered to crawl upon the surface of the earth," for we have a theology of total depravity that ought to keep us humble enough. But to reject utterly any invention of annihilation, and to penalize swiftly and completely any individual or nation guilty of its manufacture is consummate wisdom. And the man who so speaks and acts must be numbered with the prophets.

Harry Emerson Fosdick, reminding us of the agricultural improvements we have made since Ruth gleaned in the field, asks, "Have we improved on Ruth? We have come a long way since Gulliver discovered Brobdingnag, but have we improved on the king of Brobdingnag?"

The Church and Returning Service Men and Women

ROY A. BURKHART

DURING THE WAR a total of almost fifteen million men and women served at one time or another in our armed services. At the peak of military effort nearly thirteen million persons were in uniform. According to Army and Navy plans, this great force will be reduced to less than one-sixth its war-time strength within a year after V-J Day. Already in the seven months since the war's end, nearly 70 per cent of the personnel have been returned to civilian life.

The first phase of turning from the sword to the ploughshare is rapidly becoming past history. In what congregation is not some new returnee welcomed home almost every Sunday? The initial reception will soon be completed. Demobilization in the short-term sense will be over. But the real job has hardly been started.

The veteran is happy to have his hand shaken, but he also wants a place in which he can live with his family. He is glad his pre-war associates remember him, but he needs a job to provide security for the present and promise for the future. If he is handicapped, he is glad to be helped by temporary benefits, but he wants that kind of training and understanding which will set him on his own feet in the shortest possible time. No handshake alone can accomplish these ends. Patient attention and long-range planning are essential.

The veteran returns from turmoil to find at home not peace but more turmoil. The longer and more intense has been his longing for peace, the greater may be his disappointment. He may discover, as many have done, that his civilian friends are so preoccupied with their own postwar adjustment that they can give him little aid with his situation.

We must face the fact that there is a pronounced lag in general interest in returning service men and women. This increase of indifference is attested to not only by the veterans themselves but also by military, civic, and religious leaders who have remained in touch with all aspects of demobil-

ization. They point out not only that there is a drop in interest, but that this decline is greatest at those points where most help is needed.

It is true that in many instances veterans are making their adaptation to civilian life more easily and successfully than had been anticipated. But this fact in no way diminishes the seriousness of the unsolved problems. No easy optimism can be justified on any score.

II

What are some of the major unsolved problems? Faith and a way of thinking is one. He needs help in finding the mind of Christ in all the areas of his life.

Housing is one. Millions of veterans are compelled to double up with relatives or friends, and thousands can find no housing at all. Furthermore, the price of most of the housing now being planned is far beyond the probable resources of most of those in need.

Education is another. Veterans in unprecedented numbers have decided to take advantage of provisions for continuing their education or vocational training, but already the supply of facilities seems nearly exhausted.

Employment is a third. Jobs for all, veteran and civilian alike, are important. But it also makes a difference whether the particular job is such as to enable a man to derive real personal satisfaction from it. Jobs, vocational guidance, and the kind of help which can enable a man to think through what he wants to make of his vocation—all these are needed.

Marriage is another. Both the marriage rate and the birth-rate have been at the highest level in recent history. But in addition to the normal tensions of marriage and family life, veterans and their families have had to face long separation and separate types of experience. The rapidly rising divorce rate is but one indication of the need of special help in creating and recreating understanding and mutuality in family relationships.

The handicapped and disabled belong here. They require not only financial help, not only technical rehabilitation, but also such understanding as will enable them to take their place as responsible and self-governing persons. Seldom are

they receiving full understanding on the part of community, church, or family.

These are but a few of the unfinished tasks which challenge the concern and ministry of the church. It is preoccupied indifference which now threatens the reintegration of fifteen million Americans into the life of community, family, and church.

III

Throughout the war the basis of relationship between those who went away and those who remained at home has been that fellowship which is the essence of the Christian Church. The necessities of war sent men from all over the United States to lonely, boring, or dangerous posts in every corner of the world; yet along with them went nearly seven thousand Protestant chaplains that this fellowship might not be severed. Through church clubs, U.S.O., and other special services the Christian forces at home met immediate needs and demonstrated their concern. It is estimated that 25 per cent of the local churches maintained rather close and constant contact through the mails with their absent members, and that an additional 25 per cent maintained some degree of contact. Meanwhile, at home pastoral assistance was being rendered to families left behind, and as the conflict lengthened this service became of increasing importance.

Now, as the absent members of the fellowship return, normal relationships can be reestablished. The church is concerned with anything touching the welfare of all human beings as children of God, but it has a special concern for those who have endured absence under difficult circumstances. Even though some needs of returning veterans can and will be met by the various governmental and private agencies, there is much that can be done only by the church in action.

The length and complexity of the war has made for a corresponding complexity in matters of personal adjustment. The boys who went away have come back young men. Many who had but a few weeks or months of living with a new wife return to find themselves fathers of children beyond babyhood. It is not possible to go backward, to fit exactly into the niches which they left, for they have grown to a

different size. Besides, as many as 30 to 40 per cent of the veterans are not returning to the communities in which they lived before the war, and hence must find their way in new locations. The reestablishment and establishment of Christian fellowship in the face of these complexities cannot be accomplished without realistic study and concerted effort.

Much of the task of helping the disabled in body or mind to live again as whole persons, though handicapped in certain functions, is spiritual in nature. Here the fellowship of the church can be of inestimable value. In addition, the church can influence the whole community on the matter of those attitudes which will most genuinely aid the handicapped.

Nor can the church forget the 50 per cent who are returning from Army posts and Navy ships with no church connection. Many of these have had wartime experiences which make them receptive to a new consideration of religious values if presented in a context they can understand.

It is most vitally important that the church not lose this unique opportunity to enrich its own life and fellowship through the rich and varied experiences of its returning members. Every effort needs to be made to place veterans in positions of church responsibility according to their special gifts. In addition, respect is needed toward new points of view with which they return. For while these may at times jar old conventionalities, these men have often thought more deeply about human nature and destiny while in that "other world" of the military than ever before.

The church has a special and obvious concern for the four thousand veterans who have recorded with their chaplains the intention of entering church vocations, as well as the additional number still considering such a decision. They need not only encouragement, but also skilled counsel and guidance.

The church has a great concern for veterans and their families, those who have suffered most from the experience of war. While rejoicing in the service and help which is available to veterans from governmental and other agencies, it is vitally concerned that its own distinctive resources and fellowship be made available to all who will receive. Only by

incorporating into its own life and program the strength and drive of these returnees will it have sufficient vigor to meet the urgent tasks of today and tomorrow.

IV

Jesus commissioned His disciples "to preach, and to have power to heal sicknesses and to cast out demons." Message and service are both inherent aspects of the Christian gospel. The church does not serve men in order that they may then hear its preaching. Service, like message, is itself a Christian witness.

In relation to the needs of veterans, this central fact of Christianity seems to imply the following principles:

Attention to special needs is essential to the fulfillment of the more general needs which all persons have in common. The church is, for example, the mother of hospitals—not because it was interested in sick persons at the expense of the general welfare, but because it was impelled to meet the special need of sick people as well as the needs they shared with other people. It is in a similar way that the church is interested in veterans. It is first interested in veterans as persons and in the same way as in other persons. It is then interested in individual veterans who have special needs. It is finally interested in veterans as a group insofar as they have a need in common, which is reintegration to life in the civilian community and church.

While aiding in the immediate reintegration of veterans, the church will also give attention to the long-range human costs of the war. The requirements for immediate action and program are great. While concentrating its energies on meeting these current needs, the church will remember in its planning those who are long-term human casualties of the war—the permanently handicapped and disabled, the children of parents who have drifted apart, those who have been embittered or disturbed through war experiences, and all the others.

While concentrating its attention on meeting religious needs, the church is also concerned with the needs of the whole man. Religion relates not merely to a segment of life, but to the whole of life. The church itself does not profess

to meet all the needs of veterans, nor even to have the technical knowledge which is often required to say what those needs are. But it is vitally concerned that the resources to meet needs actually be in existence. Where they are not, the church will help to create them. The church will also be mindful of the temporary nature of some of the agencies now serving veterans, and will be prepared to offer emergency service in the future as may be required.

While centering its action on meeting needs through its own program, the church will cooperate with other community agencies. This principle of cooperation with secular agencies is fully in keeping with Protestant tradition provided two conditions are present. First, the methods and aims of the agencies must be consistent with the aims and methods of the church. Second, the cooperation between agency and church must be mutual, not merely one-sided.

The church must be ready to sacrifice details of organization if more men can thereby be won more completely to Christ. For example, if the program of activities for young men and young adults has become fixed into an organizational pattern which prevents many veterans from coming into it far enough to discover the values beneath the surface, then the form of that program must be changed. Structural details or traditions must not be permitted to exclude those who might otherwise be won.

The church must work toward the welfare of veterans both through the pastoral channels of direct service to individuals and families, and through the prophetic channel of influencing necessary change in the social order. These approaches are not opposed, but complement each other.

The church has a special obligation to help veterans to understand and clarify, in the light of the Christian faith, the meaning of the war and of their own sacrifices in connection with it. While such understanding must be rooted in theological reality, it means more than the communication of theological ideas through words. The continuing feeling of guilt on the part of a man whose buddy was killed beside him cannot be "preached" out of him. Nor can the sense of loss of the comradeship of military life be explained away by consider-

ing it a mere by-product of regimentation. There is a profound and long-range task of interpretation to be done—more by listening than by words, more by personal understanding than by feverish action, more by continued concern than by a specific program.

These seem to be the principles upon which the church program to aid veterans must be based. All veterans have the special concern of the church because of the hardship they have shared in common—separation from home, from normal occupation, and accustomed activity in church and community. The church is also concerned about those veterans with special need, such as the handicapped. It is, finally, interested in veterans as human beings, as children of God—interested, as with all men, in bringing to them its gospel through its message and its service.

Not all the "veterans" of the recent war are those who have been in uniform. Veterans also are those who, because of conscientious objection to participation in military service, have done civilian work of national importance. The community, even parts of the church community, has sometimes greeted the return of these men with suspicion and even antagonism. The church must accord exactly the same fellowship and service to returned conscientious objectors as to returned service men.

In addition, there are the industrial and farm worker "veterans", the older people who came from retirement and gave of their diminishing strength during the war, the women who worked in the military services and in many essential civilian pursuits. In a very real sense they, too, are veterans of the war now returning and readjusting to peacetime life.

It may be stated as a further general principle that *the church must offer its ministry and fellowship and service to this wider circle of veterans of the war, according to need, exactly as it does to those who were in uniform.*

V

Help to veterans by the church is not possible unless there is first an effective procedure for getting in touch with them upon their return. Experience has shown that such procedure includes the exercise both of diligence and imagination by

local churches, and some cooperative action along with other churches.

We believe that the following are basic steps in action which all churches must take if the needs of veterans are to be met and if they are to make their proper contribution to the church fellowship. Details and emphases will differ, but these elements are fundamental.

The church will make provision for continuing study of the needs of veterans, and for such changes in program as the study suggests. While the group or groups with which this responsibility is lodged will vary from one situation to another, it is vitally important that such continuing study and informed concern go forward and that it have a prominent place in the organizational life of the church. Veterans should be included in the membership, and there should be sufficient power so that recommendations receive adequate consideration. A few of the continuing tasks are:

A fact-finding and information service on veterans affairs for the guidance of pastor, committee and veterans themselves.

An educational service to all groups within the church membership, that the human costs of the war may not lightly be cast out of mind.

An exploration of ways of teaching veterans with the message and fellowship of the church, and of utilizing the potentially rich fellowship and service which veterans can bring to the church.

The church will have specific procedures for cooperating with other agencies in relation to veterans' needs. It is not sufficient for the church to have the *spirit* of cooperation with those governmental and other agencies equipped to meet certain specific needs of veterans. It must also establish such *procedures* as to help men utilize these resources when they are needed. Some of the tasks involved may be:

Maintaining competent and up-to-date sources of information on all technical resources which are available.

Maintaining personal contact with some persons representing various agencies, that the referral to other resources may be in spirit an extension of the church's own service.

Such knowledge of the needs as may result in attempts to make available new and needed resources, or to urge the continuance of those still required.

The church will make its own pastoral and religious resources available to veterans and their families according to the particular need. Needs differ, with veterans as with others. Though quietly rendered, these religious and pastoral services according to need are the life blood of the church's ministry and service, and the adrenalin to its fellowship. These services may include:

Personal counseling and guidance on individual and family problems of every kind.

Group activities—religious, education and social—according to the needs and interests of particular groups, so organized as to be vital and mutually enriching.

Guidance in worship and the devotional life.

Such special provision as is needed for those in special situations, veterans hospitals, new industrial communities, and the like.

The church will consciously seek the fullest possible reintegration of veterans, in accordance with their talents, into its own program and leadership. This speaks for itself, but it must be done speedily and thoroughly, according to the gifts of each individual veteran.

In meeting both the immediate and the continuing needs of veterans, the churches may make some errors. But no conceivable error can be so dangerous as no program at all. The greatest present hindrance to establishment or reestablishment of fellowship with returning men and women is a growing indifference based on understandable but regrettable and false causes. There can be no better way to create and continue the kind of interest which is required than to trust it increasingly to mature veterans themselves. "Return unto the land of thy fathers, and to thy kindred, and I will be with thee." Where God is, there must the church be also.

The Intolerant Baptists

GEORGE B. CUTTEN

MOST DENOMINATIONS are named by their enemies, and the names indicate certain forms of religious expression rather than religious beliefs and ideals; note the Methodists, Quakers, Holy Rollers, and Baptists. That is unfortunate, for such names rarely express the true nature of the denomination. This surely is true concerning the Baptists, for, with the exception of the Friends and others who eschew all religious forms, there is no religious group which places less emphasis on baptism than do the Baptists. If they believed that baptism had any saving power, they, too, would baptize any person they could capture, which would include defenseless babies. Other denominations say, "Why make such a fuss over the form?" The Baptist reply is that the only significant thing about baptism is the form, and their attitude is that baptism is not necessary, but if you are going to use it, use a form that means something.

If baptism by immersion is not the primary tenet of Baptists, what is? There is little doubt about the answer. It is liberty of conscience and freedom of worship, for all Baptist doctrines are built around these. But do not other denominations believe in these, too? More or less now, which shows that the Baptists have been efficient teachers and may in time work themselves out of a job. Take, for example, the Baptist position that no priest or any other intermediary is necessary, but that each person has direct access to God; this demands individual freedom of worship. The belief that each one is capable of interpreting the scriptures for himself and gets God's message individually also demands freedom of worship. Other doctrines are equally closely connected with religious freedom.

Not only is every Baptist independent, but every Baptist church is independent, which means that there is really no Baptist denomination. No organization, no officer, no person has the faintest authority over a Baptist as far as his religion is concerned—he takes orders only from God. He is a free man. But if he demands this right for himself he must con-

cede it to everyone else. This is the historic Baptist position, and Baptists are theoretically the most tolerant of people.

If the law of tolerance were simply an intellectual exercise it would be a comparatively easy one. Reason would dictate that we should be intolerant only of the things of major importance and of those things which are diametrically opposed to our own beliefs and actions. Since we are reasonable beings, that is naturally our course of action, so that is settled. But is it? I fear not. The victims of intolerance are not the choice of reason. In fact, the only function of reason in connection with tolerance is to try to rationalize the choice after the victims are selected by other elements of personality. If we are perfectly sure of our own position, beyond the shadow of a doubt, we can afford to be tolerant toward those misled and mistaken persons who disagree with us. However, if we are uncertain of our standing, doubtful of our pretensions, and fear that we may be unhorsed when we meet our opponents in debate, then we must violently oppose our antagonists and destroy them if possible. Intolerance is a defense mechanism. Tolerance is an attitude of recognized safety and security.

While reason correctly insists that matters of minor importance are not worthy of the rancor of intolerance, it is the little things that are always causing trouble. In justification of this course of action we hear such expressions as, "There are no little things in the Kingdom of God." The little things are linked by circuitous means to great and weighty matters so as to give them importance. As we read ecclesiastical history, we smile over the subjects of controversy and over the heat engendered by insignificant matters. But at the time it was no smiling matter, and men have gone to the stake for a comma.

As I remember the law of gravitation it was something like this: Bodies attract each other directly as their mass and inversely as the square of the distance separating them. The law of tolerance might be phrased as follows: We tolerate other beliefs directly as their mass (importance), and also directly as the square of the distance separating them from us. For example, as Baptists, we are very tolerant of the

Hindus, for compared with them we are vastly superior and have nothing to fear from them; less tolerant of the Mohammedans, still less of the Jews. We are less tolerant of the Roman Catholics than of any non-Christians, and far less of the Disciples than of the Catholics. We are most intolerant of some Baptists whose beliefs parallel our own except in some minor details—they might be right, and we unconsciously fear them.

While some Baptists would dislike to admit it, we are disciples of Voltaire. He said, "I wholly disapprove of what you say, but will defend to the death your right to say it." That is good Baptist doctrine, but that is not all. Our practice demands that we must add, "but if I slightly disapprove of what you say, I will hound to the death anyone who has the effrontery to say it." Let us recognize that people are not intolerant because they are contrary or stubborn or mean; they are intolerant because they are unconsciously uncertain and afraid—intolerance is an emotional not a rational reaction.

As Baptists, we have what might be designated an exclusive tolerance which is really commendable and an inclusive intolerance of high voltage and great explosive power for which little good can be said. To other denominations we are rather well-mannered and permit them to believe as they wish without our interference, but to fellow Baptists we are not only ill-mannered but vindictive. We say with considerable heat, "Declare that you believe as we do or get out." That accounts for the dozens of different kinds of Baptists.

Contrast this with the attitude of the Roman Catholics. It is more difficult to escape from the Catholic church than from Alcatraz prison. The church claims you before you are born, while you are alive, and after you are dead; it never lets go. I have always admired this. If some parishioner appears and says, "I and my followers believe it is wrong to have this world's goods, and our lives are dedicated to poverty," does the Catholic church say, "Give up that idea or get out?" Not for a minute. It says, "Very good, form an order inside the church." That does not mean that the church is committed to the idea of poverty. Oh, no! A penniless beggar may be canonized two or three hundred years after his death,

but he is never knighted during his life. Provided the parishioner is not prominent and does not defy the church openly, he can entertain almost any belief he chooses, the church will mother him. The Roman Catholic church is as tolerant of those inside the church as it is intolerant of those outside. Of course, if you are the one and only true church, and really believe it, you do not need to say so.

If we are correct in our diagnosis of the course of intolerance, the Baptists are sure of themselves compared with other religions and denominations, but fear that their fellow Baptists who disagree with them may be right and might finally triumph. To the contrary, the Roman Catholics, on account of their rigid and powerful organization, have no uncertainty or fear of those inside the church, but are uncertain and fearful of the Protestants. At any rate, a Baptist is willing to die in order that other denominations may have a right to their own beliefs and forms of worship, and is also willing that his fellow Baptists may die in order to keep intact his own beliefs.

It seems hardly necessary for me to call attention to the uncertainty and fear expressed by my fundamentalist brethren in our denomination. A conservative body is always intolerant, fearing the loss of its historic privileges. The Jews were intolerant of Jesus, quoting the traditions of the fathers. But I should also like to call the attention of my liberal brethren to the fact that there are few persons more hide-bound than the professed liberal. He takes a somewhat advanced position, holds to it precariously at first, but always tenaciously, until everyone else passes him and he becomes the conservative, and the cycle starts again. Especially is the liberal intolerant of what he thinks of as the crass and wooden theology and interpretation of some of his conservative brethren, and he wonders if they really believe that God is an old man with a straw hat, or if they have Him confused with Santa Claus or Father Time. There is nothing more difficult in religion than to conceive of God as a spirit, and most people cannot accomplish this; if we rob them of their anthropomorphism their religion evaporates and they have nothing left. This is one form of intolerance that liberals must learn to eschew.

If the conservatives may be criticized for holding firmly to certain beliefs because they are old, the liberals may be justly blamed for greedily accepting doctrines because they are new. There is this to be said for historical beliefs: they have weathered severe gales in the past and their survival betrays some merit; beside this, the conservative prevents us from picking the fruit before it is ripe. It is not a question of new or old but of our judgment as to what is true or untrue. While we may recognize a danger in applying relativity to truth, there seems to be little doubt but that certain tenets have been of value at certain times and to certain people, and a change of background and of individual experience causes them to be forgotten or discarded. I am sure that some of the beliefs of our soldiers under the stress of recent battles will not stand the critical examination of a theologian, but they were true and real to them at the time and were the basis for comfort, persistence, and courage. It seems as though we had to take a pragmatic view of the situation and encourage what is religiously effective to people under certain circumstances. Older people will remember the Angel of Mons in World War I.

There is, of course, always the danger of mistaking indifference for tolerance. Some people do not care what anyone believes, or if he believes anything at all. The really tolerant person is one of strong beliefs, not the unbeliever. We should also recognize that there are fashions in beliefs as there are in women's hats, and some are as bizarre and as transitory; they can only have a prolonged existence by being vigorously opposed. There seems to be a current tendency to resurrect an old or, perhaps, exploded theory or tenet under another name, and thus to present it as something new; all of which warns us to examine things both new and old before accepting either, and to give other people a similar privilege.

The rarest form of tolerance is the tolerance of intolerance.

What are the prospects for the Baptists? Very good, if by success is meant the acceptance of their chief doctrine by others, but usually success is measured by the increase of numbers in membership. A strong episcopal organization, such as the Roman Catholic or the Methodist, has consider-

able advantage in holding divergent parts together; the congregational form of government is weak in this respect. The slow growth of the Congregational Church shows this. When church loyalty means loyalty to the denomination rather than loyalty to doctrines or tenets or newly revealed truth, there is considerable advantage from the standpoint of growth or stability. The episcopal form of government tends to stress the former, the congregational polity the latter.

The Baptists are vulnerable for two reasons: in the first place, loyalty to truth rather than to a denomination permits a wide divergence of standards with varying interpretations, and is diversive in its operation. In the second place, in a denomination which emphasizes freedom and with a congregational form of government, second rate leaders with a strong urge for power, who find themselves unable to control the denomination as a whole, by over-emphasizing certain secondary doctrines can split off a fraction which they can control.

Notwithstanding these diversive tendencies, the Baptists have progressed because of their evangelistic zeal. This is where the Congregationalists have evidently failed, and where we must never fail if we are to advance. The members of Baptist churches might well take a position of this kind toward their fellow Baptists, in order to maintain the true and traditional Baptist position: "My belief is somewhat different from yours; I cannot accept yours and I presume you cannot accept mine, but we both believe in attacking evil wherever we find it. Let us go forward to battle, you with your atomic bomb and I with my rifle and bayonet, and shoulder to shoulder as Christian soldiers, fight for the salvation of the world."

Eugene F. Ware was known as the Poet of Kansas. His wife and daughter were members of the First Baptist Church of Topeka. He was not a member of the church, but attended there. He evidently caught the spirit of the Baptists, for it is most clearly expressed in his "Song of the Washerwoman," from which I quote four of the seven stanzas.

I

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With a Saviour for a friend,
He will keep me to the end."

II

Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her friend
Who would keep her to the end.

III

It's a song I do not sing,
For I scarce believe a thing
Of the stories that are told
Of the miracles of old;
But I know that her belief
Is the anodyne of grief,
And will always be a friend
That will keep her to the end.

IV

Human hopes and human creeds
Have their root in human needs;
And I would not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that song can bring;
For the woman has a friend
Who will keep her to the end.

Book Reviews

Justice and the Social Order.

By EMIL BRUNNER.

New York: Harper & Brothers,
1945. 304 pages. Price \$3.00.

Dr. Brunner writes this book in an attempt to meet the need of Protestant Christianity for a systematic theory of justice, hoping that Protestant Christians may be instructed by their leaders in political and social justice on the basis of the Christian faith.

No age, he says, has witnessed such a measure of injustice as ours. The totalitarian state came as a result of the breakdown of the idea of justice in Christendom. Man has a fundamental sense of right and wrong, a realization that there is an order of things which must not be violated, which belongs to the domain of the spirit, which is a constant factor in history. However, the theory of justice which emerges in the conscience at any time is not constant. Our Western theory of justice is derived from the classical philosophy of Aristotle and from Christianity. Now we recognize no divine standard of justice.

There is, however, in the very nature of things, "a valid criterion, a justice which stands above us all, a challenge presented to us, not by us, a standard rule of justice binding on every state and every system of law." The Christian theologian must grapple with the problem of justice, even though "the central teaching of the divine Gospel as the

righteousness of God, the message of atonement for the sinner by Jesus Christ, is only indirectly connected with the question of just reward for labor, just punishment, just polity, and so on."

Justice is what belongs to a man, what he has a right to. It is the ethics of systems or institutions. It is the ultimate standard for law, and is closely akin to equality. There is a "primal order" which renders to every man his due. This order is by its nature super-human, super-natural, and eternal. Man is made, with his equalities and inequalities, for fellowship. This "primal order" gives man primal rights to freedom of his body and limbs, freedom of property, freedom of sexual faculties, freedom of work, freedom to develop and grow. These rights belong to man in all circumstances, may not be withheld by the community, but must be protected for him by the community. Sovereignty belongs to God alone, and the individual and the state are under law which is binding on each. The purpose of community is to serve individuals in the attainment of their personal purpose.

The family is the primal community, and takes absolute precedence over the rights of any other natural community, even the state. The state, devoid of personality, functions to co-ordinate and protect. Between the family and state are intermediary links in the social structure. "As the trunk of a tree grows in

concentric circles, with the outermost the last and biggest, human life grows from the individual by way of the narrower to the wider community . . . The state is the widest, most embracing circle of organization."

Within the social order the Christian must consider justice in relation to the family, the economic order, unearned income, prices, wages, economic power, capitalism and communism, economic planning, the mass man, the political order, and the international order. "Justice is nothing but that form of love which has currency in the world of institutions; that materialization of love which is necessary as long as men live in institutions . . . The Gospel of Jesus Christ is the Gospel of this justice which is identical with love. Hence it is the message of that which lies beyond all earthly institutions."

The principles which Dr. Bruner discusses and relates to the various aspects of the social order of our time are particularly important for Southern churches. Our rural, slow-moving, bi-racial, one-party, economically poor social and economic order is in process of radical change. Every leader in church and state should have a systematic theory of justice rooted in love which will enable us to take our rightful place in world life. We rear a large proportion of the nation's children, and raise much of the necessary food and fiber for its life and industry. We do not share proportionately in the national wealth or in the products

of science and industry. There are many evidences of new life here. It will be tragic if the South moves out into a period of rapid change characterized by gross injustice and inter-groupal conflict. Southern Baptists have an important religious message for the world. It will be tragic if we fail to understand and utilize a strategy for the propagation of our faith which would enrich and strengthen the testimony of the whole Christian family. A thorough study of *Justice and the Social Order* should help any one to understand both our present world predicament and the fundamental principles of justice necessary to establish world order.

Garland Hendricks.

Thinking Where Jesus Thought.

By HILLYER STRATON.

St. Louis: The Bethany Press, 1945. 254 pages. Bibliography. Price \$2.00.

Someone has said that "What a person sees in life depends on what he is looking for." It is very often true in regard to books. Whether a certain book is "good" and you should have it depends very largely on what you are looking for.

The minister or layman looking for good devotional reading will be especially glad to get *Thinking Where Jesus Thought*. It is a concise presentation of the teachings of Jesus as related to many significant ideas of our day. As one might have expected, the author does not go very far into the thought of Jesus concerning Himself. He deals more

with the concern of Jesus for others, and the chapters are, in the main, an interpretation of what Jesus said about certain problems. Many important subjects are treated separately, such as: Faith, Wealth, Fear, Temptation, Sin, Forgiveness, Love, and Peace. Each of these is discussed not so much from the standpoint of basic issues, but with an evident desire to give inspiration and encouragement to individuals.

That Jesus thought of Himself as the Son of God is clearly indicated with little new thought added. The work Jesus was able to do depended not merely on His faith in God and in Himself, but very significantly it depended on His confidence in others. He had "a supreme conviction that confidence in people would finally win."

However, the reader who is anxious for more than devotional reading and a passing reference to the works of great thinkers will find something to his liking in the last two chapters. The discussion of "Jesus and Biblical Realism" is interesting, stimulating, and challenging.

The last chapter is worth the price of the book for anyone who will carefully consider the contents. Under the heading "Modern Theology's Rediscovery of Jesus," the author ably surveys present day trends in theology. Attention is focused upon a rediscovery of the importance of Theology and Christology with the trend being away from liberal humanism toward a new appreciation of the Bible and its

realistic approach to the deeper issues of life. A strong appeal is made for a more thorough-going theology that will appeal to and aid the laymen who are ready to follow sincere and courageous ministers. Every minister could read with great profit this presentation and appeal. There is much food for thought and material for greater living.

The author has been pastor of the First Baptist Church of Detroit, Michigan since 1938. He is a native of Texas and attended Mercer, Columbia, and Eastern Baptist Seminary. With a conservative background, he evidently has done much of his thinking in a liberal and scholarly atmosphere. This enables him to give vital and progressive attention to the subjects dealt with. The book will not be regarded by scholars as outstanding, but there is a great need it can meet. It should have a wide reading.

Dr. J. Glenn Blackburn.

How to Read and Enjoy the Bible.

BY MAURICE CLARKE.

Louisville: The Cloister Press, 1944. 72 pages. Bibliography. Price \$1.00.

In the introduction of this volume, the reader is informed that "this is not a book to be just read," for it is a work book. It suggests Bible reading that requires thoughtful study, reading of supplementary material, and the answering of specific questions. The content is in complete accord with all the title suggests. In connection with the outline

of study, a bibliography has been carefully selected as tools for the study of the Bible. A directed study of individual books and characters is presented. The volume also traces the development of great ideas, such as the conception of God and other doctrinal views found in both the Old and New Testaments. Thought-provoking questions are raised. Answers to these questions are to be found through suggested reading, aided by "hints" from the author.

This volume is well-arranged and if studiously followed will greatly aid in eradicating the general complaint among Protestant leaders concerning the Bible "that it is very little read and less understood." The author replaces random or aimless Bible reading with guided and progressive study. The reader is challenged to a broad and analytical study of the Bible that should enhance its value, retain the beauty, and enable him to find in it added meaning for the religious issues of life.

When possible, it is advisable that trained leadership assist in the study of the book, for references and questions are perhaps above the understanding of the average layman, and suggested sources are not generally available.

J. Wade Baker.

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Introduction to the Christian Religion. Dr. Ernst Kaper. Blair, Neb.: Lutheran Publishing House, 1945.

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A Living Church at Work. Committee on Evangelization. Blair, Nebraska: Lutheran Publishing House, 1945.

The Home Altar. Publication Committee. Blair, Neb.: Lutheran Publishing House, 1945.

The Rich Young Ruler. Gunner Engberg. Blair, Neb.: Lutheran Publishing House, 1945.

NEWS

ST. LOUIS HAS YEAR'S PROGRAM

Anyone who has chanced to look through the "Goals for Christian Living," the inclusive 1945-1946 church program of the Third Baptist Church, St. Louis, Mo., has probably admired and marveled at the progressiveness of the church and the many activities that it has scheduled for one year. Events ranging from advisory board meetings to Sunday School rallies crowd the calendar, and progress such as the completion of the church building comes to the fore as the church forges ahead for another twelve months.

In speaking of the activities of the congregation, the church has planned for the month of March 1946 approximately 31 events. This agenda not only includes the women's society, church circles, and board meetings but reaches out far beyond the adults to include the young people and the teen-agers in high school parties, carol choirs, young fellowship councils, and scout meetings. The church has stepped ahead again by conducting meetings with current social problems as the topics for discussion to bring to the congregation's attention the realization that it must understand the difficulties of the modern age in order to help in making a better world. Under the last group of events fall the Race Relation Day, the World Alliance Day, Juvenile Protection Day and

Education Day.

Progress in completion of the church building this year is a main objective of the St. Louis church. Following a two-year membership drive to end July 1, 1946, it is estimated that \$150,000 will have been secured, which is about one-half of the cost, and that it should require only a few more months to raise the entire amount needed. The added structure will include 15 new classrooms, two elevators serving four floors and 200 more seats in the auditorium.

From material progress as an objective in 1946, the church turns to six main spiritual objectives for its year's program. The bulletin states that the "task of the church is to help each person to move progressively toward the great goals of Christian living. A complete experience of spiritual regeneration and growth includes worship, discipleship, leadership, stewardship, fellowship and world friendship. It is expected that each of these six goals will be made the definite responsibility of some officer in every organization in the church."

Through its worship objective the church hopes to extend guidance in genuine experience of God in relation to personal and family devotions, church attendance and other worship services. In discipleship it is the aim of the church to reach new members, to build up visitation habits

and to increase attendance. Under leadership the church program wishes to find and train religious workers by participation in conferences, conventions, and retreats.

In the field of stewardship the program hopes, according to the bulletin, "to develop Christian attitudes of sharing in church and family life, personal pledging and tithing." Under fellowship the church wishes to interest its members in social events, and through world friendship it hopes to have general interest in world peace and Christian social relations.

NATIONAL COUNCIL OPPOSES CONSCRIPTION

The National Council Against Conscription has issued a statement opposing compulsory military training in peacetime for the United States, listing the following reasons for its opposition:

1. Conscription is unilateral action and thus threatens the United Nations Organization and all efforts towards world cooperation.

2. Conscription arouses the darkest suspicions of all nations, provoking them into competitive armaments and hostile camps.

3. Conscription is no protection. It is based on obsolete notions of warfare and has little relevance to the atomic age.

4. Conscription follows the disastrous pattern of European militarism.

5. Conscription would regiment our youth and expose them to the dangers of barracks life at a most crucial and impression-

able period in their lives.

6. Conscription would establish an undemocratic system aimed at unquestioning obedience to military authority and constitute a totalitarian threat to religion, education, labor, and business.

The National Council has also set up a budget of approximately \$30,000 to be used from January 1 to July 1, 1946 in an effort to gain widespread public support in its fight against compulsory military service.

Among the sponsors of the organization are the following:

Theodore F. Adams, First Baptist Church, Richmond, Va.; Edwin E. Aubrey, Crozer Theological Seminary, Chester, Pa.; Victor G. Reuther, United Automobile Workers, CIO, Detroit, Mich.; F. M. Isserman, American Council of Jewish Rabbis, St. Louis, Mo.; Harold C. Phillips, First Baptist Church, Cleveland, Ohio; Albert Lindsay Rowland, State Teachers College, Shippensburg, Pa.; Fred P. Corson, Methodist Bishop, Philadelphia, Pa.; E. C. Lindeman, New York School of Social Work, New York; Frank C. Caldwell, Presbyterian Theological Seminary, Louisville, Ky.; Abraham Cronbach, Hebrew Union College, Cincinnati, Ohio; George Heaton, First Baptist Church, Charlotte, N. C.; Frederick D. Kershner, Butler University, Indianapolis, Ind.; R. B. Montgomery, Lynchburg College, Lynchburg, Va.; Rex S. Clements, Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.; Charles A. Ellwood, Duke University, Durham, N. C.; Clarence Poe, *Progressive Farmer*, Raleigh, N. C.; Mrs. Al-

Ian Knight Chalmers, New York; Fred Lape, Esperance, N. Y.; Louis J. Taber, Farmers and Traders Life Insurance Company, Syracuse, N. Y.; Roger W. Baldwin, American Civil Liberties Union, New York; and George S. Schuyler, *Pittsburgh Courier*, Pittsburgh, Pa.

CONDITIONS OF MINES IN KENTUCKY FIELDS REPORTED DANGEROUS

Christian leaders in Pineville, Kentucky, where a recent coal mine explosion killed 23 miners, report that working conditions in these mines violated every principle of safe mining, according to a dispatch to the bulletin, "Between the Lines," published by the Layman's Information Service.

Rescue workers reported coal dust from six inches to two feet deep all over the mine and said that bad ventilation was prevalent. Within the past two years Federal and state mine inspectors have recommended that the mines be condemned as unsafe for workers.

Federal mine inspectors report that nearly all the mines in the great Kentucky fields are operated by dummy corporations and that very few can pass a Federal safety inspection. All enforcement of legal responsibility and safety lies in the hands of local officials who may be a part of a corrupt local or state political setup.

DR. DUKE K. MCCALL IS NEW BAPTIST SECRETARY

Dr. Duke K. McCall, President

of the Baptist Bible Institute in New Orleans, has resigned that position to accept the position as Executive Secretary of the Executive Committee of the Southern Baptist Convention.

A graduate of the Southern Baptist Theological Seminary, with the degrees of Th.M. and Th.D., Dr. McCall comes to his new job with a wide background of work in Baptist fields.

"I am accepting this position," he said, "with the vision of service to our Southern Baptist brotherhood. I anticipate that freedom of spirit which is only possible when brethren unite in common purpose and program for the propagation of the gospel."

BAPTISTS ARE ASKED TO HELP MEDIATION

The Northern Baptist Convention has called upon its ministers to do all in their power to promote and create mediation, arbitration, and fact-finding bodies in local industrial disputes and to serve with such groups wherever possible.

This call to the Baptist ministers was made through the Convention's Council of Christian Social Progress.

CORRESPONDENCE

University of North Carolina
Chapel Hill
Department of Classics
January 21, 1946

Editor, *Christian Frontiers*:

Please let me thank whoever included me on the initial mail-

ing list for *Christian Frontiers*. If this journal sticks to its announced purpose and does not swerve from it for expediency's sake, it will fill a crying need.

I should like to ask you to reconsider, and I hope recast, one sentence on page 34 of your editorials. It is: "Power corrupts." Knowing you as I do, I know that you want to keep the emphasis where it belongs and the statement as nearly just right as is reasonably possible. Power does not corrupt, it seems to me, but, like many other things, only reveals a corruption already present, even though latent. It is rather man that corrupts power; for power *per se*, like the other goods of life, is neither corrupted nor uncorrupted. It could not corrupt men like Lincoln and Lee, to name just two. It is to me one of the glories of Jesus that He had so much power, even twelve legions of angels He once said, and yet refused to misuse it or to use it for self-centered or provincial ends.

My earnestness in this matter is heightened by the fact that this whole philosophy, which has been all too prevalent in religious literature during the last two decades or so, is fundamentally pessimistic. It attempts to outlaw all the gifts of God which man generally abuses. Such an attitude seems to me slander against the Creator and treason to His will. The strong are more powerful than the weak, and to demand that power have no stronger incarnation in this world than the weak is to run counter to something fundamen-

tal in the achievement of any better life and world. There are few things more discouraging to me than the continued effort by Christians to derogate and sabotage power rather than the insistence on achieving that quality of character which can have power, even great power, and yet refuse to misuse it. That is the crying need and demand, and the universe seems to me adamant in its demand that we achieve such quality of character or accept the consequences. It will not give us life, it seems to me, on any basis of renunciation of its gifts. Don't try to annul power. Christianize it. Yes, I am quite aware of how extremely difficult it is and will continue to be. But do it, we must.

And having the Gospel we have in the Gospels, we are inexcusable, it seems to me, if we don't do it, and get to doing it soon. For to assume that there is not available to us any dynamic which is ready and willing to help to the achievement of that quality of character requisite to the use and the refusal to abuse power is to me slander on the Gospel and on Him who demonstrated it for us. So the universe seems to me thoroughly justified in demanding that we accept power, any amount necessary, and use it in a thoroughly Christian manner, or it will take its case to some one who will meet the demand.

Sincerely,

P. H. Epps

EDITORIALS

Baptist Faith Put To The Test

IT HAS been frequently observed with critical fairness that Protestant nations are progressive while Catholic nations are backward. The Scandinavian countries and Latin America are cases in point. This observation has led many to believe that Protestantism by its very genius is progressive and forward-looking while the genius of Catholicism is reactionary and ultra-conservative. The teachings of the early reformers, they tell us, inevitably lead to social and political improvement. If it be objected that Catholicism in Britain and the United States has kept pace with the Protestantism of these two nations, the obvious answer is that here we find a quite different brand of Catholicism from that in Spain or in Latin America, and that it has received its progressive impetus from its proximity to Protestantism which is the majority faith of both nations.

Humility and modesty are not American traits. Nor can these words be employed in the description of a Southern Baptist Convention. Perhaps we have been too successful—or, better, too blessed by Jehovah—in our efforts to possess for Him the southland (and south California) to take time to be humble. Without being meek we have inherited and still are inheriting the earth. Souls we are still winning by the tens of thousands; church edifices we shall soon be erecting on a prodigious scale; denominational colleges are about to enter what promises to a great era of expansion; money everywhere is filling our Baptist coffers. It is not an easy thing to be so successful and yet walk humbly with thy God.

And yet an honest acceptance of the implications of the first paragraph brings a solemn pause and a distressed searching of heart to many of us. We have rather unconsciously claimed the southern states to be Baptist territory, not of course in the sense in which the Roman hierarchy claims Latin America exclusively Catholic country, but we have nonetheless felt that the South is largely indigenously Baptist. We are pushing six millions, and there are millions more who, if they joined any church, would come over to the

Baptist camp. And so we are the majority sect here; in fact, *only* here in all the world are we the majority sect. The South then for better for worse, for richer for poorer is Baptist land.

However the worse and the poorer seem to have been the fate of the South. It is in the South that people are the poorest fed, poorest clothed and poorest housed of any group in the nation. It is in the South that family incomes are the lowest, people are the most illiterate and the death rate the highest in the nation. It is in the South that diseases, especially those of malnutrition, are most prevalent, and superstition, prejudice, exploitation are most entrenched. And all the while we of our faith who claim this South grow bigger and richer. Is it entirely unthinkable that such a condition should suggest the bright splendor of a magnificent cathedral erected on a high hill of an ancient Catholic land while below in the valley toil the peons in their ignorance, disease and squalor?

But we know in the depths of our hearts that Baptist majority must not, like Catholic majority, spell reaction and static society. Though many of us for some reason object to being called Protestants, no group in the literal sense of the term has protested more than the Baptists. A John Bunyan protesting in an English prison for the right to preach the Word as God gives us to see it; a Roger Williams, in colonial America, protesting for complete religious freedom and for the separation of Church and state; a Walter Rauschenbusch protesting against the glaring social and industrial inequities of his day . . . these men were Baptists, and their spiritual descendants are they who, following in their train, still protest against every encroachment on human liberty, every economic injustice, every exploitation of one race by another, every condition that makes a man less a man and a true, responsible son of God. Souls we must continue to win, churches and schools build, missions extend, but the minds and the bodies and the homes and the wages and the material happiness of men we must also seek in the name of Him who went about doing good. And wherever any of these is endangered, compromised or denied we must exercise to the fullest our God-given Baptist right to protest. To fail here is to fail the faith of our fathers.

Rethinking Separation Of Church And State

A FRESH appraisal of the time-honored and, to Baptists, sacred principle of the separation of church and state is long overdue. To preserve this constitutional guarantee the price has been, and still will be, eternal vigilance. No group has been so uncompromisingly zealous for its complete enforcement than Baptists, and perhaps no group has so instinctively sensed to what its violation leads. Here we are Protestants to the core.

Dean William Ralph Inge recently astounded the world and brought down upon his head its vituperations when he traced the rise of Hitler and Nazism to Martin Luther and Lutheranism. "If we wish to find a scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world," he writes, "I am more and more convinced that the worst evil genius of that country is not Hitler or Bismarck or Frederick the Great, but Martin Luther . . . Lutheranism . . . worships a God who is neither just nor merciful . . . The law of nature, which ought to be the court of appeal against unjust authority, is identified with the existing order and society to which absolute obedience is due." This is a terrible indictment, yet Baptists should be the first to see its justice, for they have perhaps suffered most at the hands of Protestants who, like Luther and the majority of his followers, were unwilling to make more than a half break with the government, and often none at all. And thus have we become, for very good historical reasons, watchdogs for the preservation of the separation of church and state.

However, any virtue pushed to extremity can become a vice. A man can become so humble as to be proud of his humility! Perhaps in rejecting so uncompromisingly the slightest rapprochement of church and state we have laid ourselves open to other ills, like the man in the parable who studiously cleansed himself of one demon only to be invaded by seven more. One of our American humorists has reminded us that in his opinion it would do both politics and religion good if there were a little mixing. At any rate the stand we have taken has induced a detached, *laissez-faire* attitude on

the part of the church toward the activities, or lack of activities, of the state and society. This in turn has served to bring about the very thing against which Protestantism initially inveighed, namely, the compartmentalization of life. All life, said the reformers, whether work or play or home or church, is religious, and any division of life into sacred or secular areas is arbitrary and unnatural.

Consider one example of how easily such blind loyalty can betray us. With few exceptions the gentlemen from the South who represent us in the Congress in Washington are churchmen with varying degrees of ecclesiastical respectability. Some of them are prominent in their denominations. Yet these churchmen-congressmen, with a few notable exceptions, have teamed up consistently to block and defeat social and humanitarian legislation by which the people, the common people, of the South would have benefited most. And all the while the church in her aloofness has kept silent, has, like Gallio, "cared for none of those things." Clearly the Baptists churches and our Baptist convention, do have a mission here and we must find it. A church that does not change society will be changed by society. When we cease to transform we begin to conform.

Here are some words written by Dr. W. E. Hocking and appearing in the February 2 issue of the *Saturday Review of Literature* which deserve deep pondering:

The church should be in its own life, not a kindly reproach, but an authoritative denunciation of the compromises and cruelties of our massive national self-righteousness, of the hideous indiscriminacy of our own methods of warfare, of the abysmal wickedness of revenge among nations, of punishment inflicted on the wrong generation, of seeking security through the death of an ex-enemy nation, of the lingering brutalities of maintaining racial dominance at home and abroad through racial degradation, of the radical sin of failure to love one's neighbor across group boundaries. The church is "good", but what it has still to do for human morality is to touch moral necessity, far below the level of sagacity: it needs the courage of its own function . . .

The courage of its own function! Will anyone deny that this function is to turn the world upside down until the kingdoms of this world become the kingdoms of our Lord?

The Historical Method And Biblical Studies

Franklin W. Young

I

The Origin of the Historical Method

THE HISTORICAL method is a term which has been used to designate the scientific approach to the study of the events of history. It had its genesis in the period of the Renaissance and Reformation. During the classic and medieval ages historians and people in general were not conscious of the progressive element in the course of human history. The former were primarily concerned with interpreting the meaning of events, but in terms of their own particular mind-set. There was no conscious effort to discern the meaning of these events for the participants. Looking in retrospect upon the civilization of the past, the tendency was to project the ideologies and social patterns of their own day upon the earlier societies which they sought to study. If they were at all conscious of differences between their own society and those of previous eras, they did not recognize in these differences evidences of a more profound development and change which had carried them along to a world greatly different in environment and tradition.

With the Renaissance came the rejuvenation of the inquisitive instinct in man. The motivating urge was his desire to learn more about himself and his nature—human nature. The fetters of scholasticism which bound the Medieval Church had in many ways diverted man's attention from himself. Man, as his religion and social institutions, had been regarded as static. But in the surge of the Renaissance, the charm of staticism was broken. Scholars vigorously turned their gaze to the records of the past to enrich their knowledge and understanding of themselves. The ancient treasures of Greek and Roman literature once more were scanned to deliver up their testimonies to the nature of man and the life around him. The creature they discovered in the past was quite different from themselves in many ways. His politics, dress, ethics, religion, and economics all differed markedly. And then the inevitable question was asked. Why?

In seeking to answer this question, scholars sought to describe and analyze the environmental factors which entered in to produce an Alexander or an Augustus or a Roman Empire. They did not always agree in their designation of the facts of history which contributed most largely toward the creation of a particular person or institution. Nevertheless, by the eighteenth and nineteenth centuries, increasingly more historians were coming to the conviction that to understand men and social institutions it was necessary to recognize, describe and analyze the events of history which converged to form varying patterns of life and thought in history. Each succeeding event was investigated, not as an isolated phenomenon in history, but as the outcome of a series of previous events which determined the direction succeeding events were to follow. History came to be viewed dynamically as an ongoing stream of the reactions of human beings to the increasingly complex pattern of events in which they found themselves. The result was a growing awareness of the fact that man and his institutions had undergone a development. At each stage of the way, by analysis of events, an explanation of the causes for certain changes could be given. There was a passion to view "objectively" the past history of mankind in the hope of understanding him in the light of the "objective facts" of history. In other words, to accurately portray all of the factors, social, economic, political, religious, etc., which played upon any individual in any age was to approximate an understanding of what he was and why. Furthermore, since individuals were the products of factors in human society which were constantly changing and amalgamating to form more and more complex patterns, it became increasingly more evident that these products themselves in any age possessed a different outlook.

With this change in perspective came the development of the historical method. The controlling discipline of this method was the requirement that the historian to the best of his ability recreate the past untainted by the prejudices of his own outlook. For him the historical facts were the only stage properties available for the recreation of the particular scene. Every person, event, or cultural institution was to be seen as the momentary culmination of a series of succeeding

culminations in the pyramiding of related historical facts. Historians sought to understand these facts and the development revealed wherever such facts were available.

II

The Application of the Historical Method to Biblical Studies

It was not until very late that the historical method was employed in the study of Scripture. The reason is obvious: man believed it not only unnecessary but a violation of sanctity to seek for development in a book of divine revelation. It is true that in the break with the Catholic Church, the Protestants did condemn the hierarchy as unhistorical in the sense that it was a development of the second and third centuries rather than a divine institution created full-blown by Christ. Their authority they took from the Bible, which gave no support to Catholic claims. However, they in turn placed the Bible in the same position that the Catholics had placed the hierarchy. The book, as the norm of faith and order, was to be immune to questioning or investigation. Denying the possibility of development within its pages, no need was felt for examination.

However, the die was cast. It took time, but by the eighteenth and nineteenth centuries, historians turned their attention to the Bible. The first part to fall under their eye was the Old Testament. As early as the seventeenth century, Spinoza found contradictions in the series of books from Genesis to II Kings. About one hundred years later, a Frenchman, Jean Astruc, discovered that in Genesis there were two main sources which could be distinguished by their preference for the divine names, "God" and "Yahweh." This was merely the beginning of a study which carried over into all the books of the Old Testament.

By the nineteenth century, attention had finally been focused on the New Testament. A sudden wave of energy drove men to the task of recovering the historical Jesus. Later, interest was aroused in the study of the first great interpreter of Jesus, Paul. For centuries the practice had been to place in Jesus' mind the thoughts of Paul and in Paul's mind the thoughts of Jesus indiscriminately. Likewise, all of the New Testament books were thought to present iden-

tical evidence for all doctrines. Now historians with new perspective recognized within the various books obvious divergencies of thought resulting from varying intellectual and social environments which affected their message and outlook. Jesus was a Jew of Palestine, conditioned by the environment of his own home, relatively unaffected by the thought currents of the Gentile world. Paul was a Jew, but a Jew from Tarsus. He was a man who had been exposed to the cross-currents of thought in the Græco-Roman world. Surely the outlook of these two men differed. With endless enthusiasm, scholars applying the historical method set out to understand these men as products of the particular world in which they lived. No longer could they interchange so facilely the concepts of Jesus and Paul.

One of the first requirements for a true understanding of the New Testament was the establishment of an accurate text. Fortunately, in the nineteenth century numerous discoveries were made, some consisting of bits of papyri and parchments, but others including large portions of the Scripture. Many of these Greek fragments were dated as early as the third, fourth, or fifth centuries. However, there were many variations in the text. It, therefore, became necessary to set up certain principles to govern the selection of the text and a group of scholars dedicated to the recovery of the original text arose. They were called textual critics. Their study was usually called lower criticism. Their task was and is to present us with the best text of the Greek New Testament which can be provided.

Once better texts had been provided, scholars could proceed to investigate the texts themselves in the endeavor to understand what Matthew, Mark, Luke, Paul or any of the New Testament writers meant by his words. This study has been called higher criticism. The higher critic receiving the best text available from the lower critic must attempt to tell us, among other things, whether the writing is what it purports to be, the conditions under which it was written, for whom it was intended, and in view of these facts what it means. As an efficient student, he must approach the writings with the keen intent to let them speak for themselves. This is his duty in making use of the historical method. As a result

of this effort, the last hundred years has brought a tremendous change in our understanding and appreciation of the New Testament books and the characters who walk their pages. It has been necessary not only to study the Bible, but to delve into the history of the peoples and cultures in which it came to birth. Intensive studies have been made in Jewish history and thought as well as that of the Hellenistic and Græco-Roman worlds.

The problems and investigations have been so vast as to stifle the imagination. Only one example will be given here of the application of the historical method to Biblical studies. One of the problems which still holds the attention of all serious New Testament scholars is the Synoptic problem. This involves the three Gospels, Matthew, Mark and Luke. Long ago, as early as the second century A.D., it was recognized that the Gospel of John was quite different from the other three in many ways. To mention only a few differences, in John Jesus makes several trips to Jerusalem. He cleanses the temple at the beginning of his ministry rather than at the end as in the other three, and the Last Supper occurs the day before the Passover rather than on the day of the Passover. On the other hand, Matthew, Luke and Mark follow, in general, a similar sequence of events. In synopsis or outline, they are similar. Nevertheless, there are differences. As early as the fifth century it was recognized that Mark was much shorter than the other two. Augustine attributed this to the fact that Mark had used Matthew and Luke and written his gospel as a condensation of these two. This is the view of the Catholic Church to the present. But in the nineteenth century the whole problem was reopened. It was recognized that in outline the three gospels followed a similar sequence of events. There were certain passages such as the parable of the Sower which were common to all three. Then there were some passages such as the parable of the Vineyard and the Husbandmen which were found only in Matthew, while others such as the parable of the Prodigal Son or the Good Samaritan appeared only in Luke. Furthermore, there were other passages, such as the story of the Centurion's Servant, which occurred only in Matthew and Luke. Herein lies the Synoptic problem. Which of the Gospels was the earliest?

Why do two of the Gospels have a quantity of material in common as contrasted to the third? Why does each of these two have material peculiar to itself?

Through the historical method scholars endeavored to solve the problem. Recognizing the fact that each author was writing under different conditions and with varying purpose, the effort was made to discover which of them reflected the earlier and which the later stage in the development of primitive Christian thought. Some of the conclusions have been complicated. The simplest possible statement of the conclusions is as follows: Mark was the earliest Gospel; Matthew and Luke each used Mark; for this reason, in general sequence and specific passages you find a three-fold agreement. Where word for word agreement is found, it is certain that two of the Gospel writers used the third. With regard to the passages where Matthew and Luke agree in contrast to Mark, it was concluded that each used independently another work called Q (abbreviation for *Quelle*, German for source) which later disappeared. For the material peculiar to Matthew and that peculiar to Luke, it was concluded that each had access to a body of tradition unknown to the other.

How did the historical method help in the dating of Mark as the earliest of the Gospels? The evidence amassed is overwhelmingly convincing; for our purpose a few illustrations will suffice. In the first place, it was noticed that in Matthew and Luke the tone of certain passages is far more refined or soft than in Mark. The latter Gospel is characterized by a vivid phraseology and style. For example, in the story of the healing of the leper (Mk. 1:40-45; Mtt. 8:1-4; Lk. 5:12-16) to conclude Mark states: "And immediately the leprosy went away from him and he was cleansed. And He (Jesus) rebuking him violently, immediately cast him out . . ." In the same passage, Matthew and Luke merely say: "And the leprosy went out from him." It seems far more reasonable to believe that Matthew and Luke softened the tone of Mark than to believe that Mark, finding the originally mild statement, put harsher words upon the lips of Jesus. The word translated "rebuke" in Greek originally was the verb used to describe the fierce snorting of a disturbed animal.

In some passages the meaning of Mark is transformed. In

the story of the baptism of Jesus by John (Mtt. 3:13-17; Mk. 1:9-11; Lk. 3:21-38), this is true. In Mark, Jesus approaches John and without further conversation is baptized. In Matthew, however, a conversation precedes the baptism. John asks the question: "I have need to be baptized, and you come to me (instead)?" It is obvious that Matthew is self-conscious over the fact that Jesus was baptized at the hand of John. Surely this problem arose at a later stage in the development and reflects an addition to Mark made by Matthew rather than a deletion of Matthew by Mark. Mark would hardly have recoiled from the reticence of John to baptize Jesus.

One other illustration will suffice to demonstrate the type of evidence used to substantiate the antecedence of Mark. It is the incident of the argument of Jesus with the Pharisees who were incited by the fact that Jesus' disciples plucked grain on the Sabbath (Mtt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5). In all of the gospels, Jesus argues on the basis of an act of David recorded in I Samuel 21:6. In Mark, Jesus is made to say that David "entered into the house of God at the time when Abiathar was high priest." In Matthew and Luke, the passage merely reads, "into the house of God," without naming the high priest. Why? If we check the passage in I Samuel, we find that the high priest at this time was not Abiathar but Ahimelech. Now we know by the way that Matthew and Luke used the Old Testament that each was more accurate in his usage than Mark. Consequently, it would seem more logical to assume that this represents a deletion of Mark on the part of Matthew and Luke rather than an erroneous addition to these two on the part of Mark.

These few examples represent not isolated cases but the sort of thing which is met throughout the Gospels. The total impression produced is that Matthew and Luke utilized Mark and consequently Mark was the earliest Gospel.

This brief examination offers only a small portion of the application of the historical method to the Synoptic Problem. The problem is only one of a multitude which have occupied and continue to occupy the students of the New Testament. What does it matter? For one thing, it enables us to draw nearer the actual words uttered by Jesus. Unless we have these, our understanding of him cannot be nearly so complete.

The desire of every earnest Christian is that he might to the best of his ability embody the Spirit of Jesus. The better we understand that Spirit through His teachings, the closer we can come to the realization of our ideal.

III

Values and Limitations of the Historical Method in Biblical Studies

The historical method has been of immeasurable value in Biblical studies. It has brought us nearer to an understanding of the way our Bible developed. It has shown us that our religion as all else in life has been and is subject to the laws of change and growth. We no longer look upon the drama of human history as a series of acts with the curtain falling on each. We see it as a procession of events with no prologues or finales but an endless chain of actors who never leave the stage of life, even though their speeches seem to have been completed long since. All of the past exerts its influence upon the unfolding present. And so within the pages of the Bible itself we witness a progression of events. The speakers change, and as they do, we get new inflections and varying nuances of meaning. No speaker escapes the promptings from the host of actors which surround him. Nevertheless, each speaks his speech anew from his own perspective and intent. Paul, Mark, Matthew, Luke, the author of Hebrews, and the author of the Fourth Gospel each speaks to his own day with its problems and demands. As we more closely scrutinize the on-going stream of history, we know more fully these problems and demands and consequently are able to understand and appreciate the words of those who confronted them.

We are impressed daily by the fact that all of life is dependent on growth and development. Whether we examine the evidence of nature, social institutions or individuals, this is true. Our minds cannot but recognize that our God is one who works through change and process. The Christian God has always been a God of history. From the time of the prophets to the life and death of Jesus, and to the present, God worked and works in history. But he works according to a plan of development through change and growth.

The historical method has assisted us in recognizing that God did not reveal His whole truth simultaneously. Through

our Biblical studies we see that even when Jesus Christ was present, men did not understand Him. Among the early Christians there were differences in interpretation of Him; and the story of the growth of the early church is, at the same time, the story of the increasing endeavor to explain Him adequately even though it meant a diversity of witness. Through the historical method, we have found God dependably consistent even in the revelation of His work to man in the person of Jesus Christ. Even He emerged in human history midst change, growth, decay and development. The book which carries His story did not escape the same destiny.

There have always been certain inevitable dangers and limitations in the historical method. It is intended as a purely descriptive discipline. It functions primarily to increase our ability to see history as an endless chain of inter-related events. Consequently, it has enabled us to describe more completely the circumstances leading up to and contributing to any particular occurrence. Likewise, it has enabled us to describe more accurately the environmental factors which contribute to the creation of particular personalities. It is at this point that danger is inevitable. We are apt to become so enamoured with the "facts of history" and their related causes that we find them an end in themselves. When we have described the event or person, we are apt to feel that our task is done. This is fatal. Events, no matter how adequately described, personalities, no matter how completely analyzed in terms of their environment and heredity, are not final in themselves. By his very rational nature man is compelled to go a step further. He must ask: "What do these events mean? What element of truth is there in what this man says?"

Once the historical method has assisted us in eliminating, to the extent known facts permit, any error in our knowledge of what happened, it has completed its task. It cannot read ultimate meaning into history. It can merely describe what took place. It cannot provide the pattern of meaning which will gather all events into a coherent whole. It can tell you that Jesus died on a Roman cross in Palestine, but it cannot tell you whether His act was wise or foolish. It can analyze the Jewish and Hellenistic influences on Paul so as to conclude that he was a Jew who unconsciously incorporated

something of the Hellenistic culture in his interpretation of Christianity. It can never tell you whether Paul was right when he stated his belief that God was in Christ reconciling the world unto Himself. It can tell you that the author of the Fourth Gospel transformed the apocalyptic and eschatology of primitive Christianity. It can never tell you whether or not to know God, love God, abide in Him and love our neighbors is to possess eternal life here and now. It can tell you that in Jesus' day the Jews had many concepts of the Messiah and that many Messiahs had come to the people. It can never affirm or deny the correctness of the statement placed on the lips of the soldier at the crucifixion of Jesus: "Truly this was the Son of God."

These are all matters of religious faith and philosophical understanding. They are the basic premises which make it possible for men to interpret ultimately the meaning of the facts which the historian places at his disposal. The more accurate the facts, the more accurate is our understanding of the events in history and life itself. But the facts, devoid of a framework of meaning, leave us gasping for the breath of life. Human history does have meaning and purpose. However, it does not emerge fortuitously out of events. Events occur where human beings encounter other persons or things with the compelling necessity for decision. Their decisions are based ultimately upon the events which surround them; they rest upon man's freedom to choose, and as a result of this freedom, his ability to influence the course of the events of history. But the freedom which disengages him, even if tenuously, from events originates outside history, and the intellectual power whereby he exercises his freedom, and the moral responsibility which governs his choice have their point of reference beyond history and give meaning to history.

The honest biblical scholar recognizes the limitations of the historical method. He understands that the ultimate meaning of history is not constricted by the events of history themselves. And yet he is not afraid of any truth found in an historical fact; he realizes it will serve to elaborate the true meaning which for him makes history coherent.

Unfortunately, too many Christians have stood aloof from the God of history—the God who condescended to enter life

in human flesh accepting its limitations in order to reveal Himself. They have refused to understand that where imperfect men (and no man is perfect) are concerned, God's truth cannot emerge full-blown. They have been reluctant to recognize that God saw the necessity even after his revelation in Christ of a slow process of development, through trial and error, statement and mis-statement, action and reaction, to a greater apprehension of the truth. Therefore, they have failed to understand the real significance of the Bible as the earliest account of God at work in his process of creating step by step a Kingdom of God through this morally and intellectually recalcitrant creature whom we call man.

The International State

R. F. HOWES

I

THE QUESTION of state origin and political motivation is not a new one. For ages before the Christian era men believed the state to be of divine origin, as in oriental despotisms and among the Hebrews. Paul speaks of the powers that be as ordained of God. Adopted by the Roman Church, this idea was not abandoned by the Protestants and had many advocates among the founders of the American Colonies.

The force theory holds the state was created by the forcible subjection of the many by the few. We find it among the theologians of the Middle Ages; the German von Treitsche adopted it under the principle that might makes right; Karl Marx used it to explain the exploitation of the worker by the owner of capital.

Rousseau in *The Social Contract* expounds another theory. With him the state springs from the voluntary agreement of individuals who give up a portion of their natural liberty that society may protect them in what remains. Jefferson said, "Governments are instituted among men, deriving their just powers from the consent of the governed." From this theory comes the principle of popular sovereignty, the only rightful source of legal compulsion.

The evolutionary theory views the state as the natural product of social development—the outgrowth of man's instinctive sociability. Family, clan, tribe, nation: each is the result of man's response in meeting his essential needs in his conquest of nature. Needless to say none of these theories is capable of scientific verification since the state antedates historical records. When history opens, man is already equipped with the essentials of political control: he is organized for law within definite territory.

Present controversies and needs give the problem a new significance, not only at home but in the establishment of world government. In his *Economic Interpretation of the Constitution*, Charles Beard analyzed the economic interests of the Fathers of the Constitution and showed that, whatever may have been their concern for the common man, they did not ignore the protection and advancement of their own interests, in the belief, undoubtedly, that by so doing they were rendering the greatest service to the whole population. The subsequent history of the American people has demonstrated the substantial correctness of their principles.

Their specific problem was to create a government strong enough to protect property but not so strong as to interfere with it unduly. They set up the necessary machinery of courts, executive and law-making bodies. Five-sixths of the delegates were directly and personally interested in what they did. Fourteen held large tracts of western lands for which protection was needed. Twenty-four were money lenders or bankers. Eleven engaged in shipping, manufacture, or mercantile pursuits. Fifteen were slave holders. They, therefore, took care to facilitate trade and commerce among the states and with foreign nations. They created a sound and standard currency. They provided for the return of fugitive slaves. They prohibited taxes on exports. They provided for a national standard of weights and measures. They protected inventors in the useful arts. They guaranteed the sanctity of contracts. They provided for bankruptcy in commercial adventures. In brief, they laid the foundations in those permanent tangible interests which all men, whatever the status, can understand and appreciate. They recognized the importance

of the practical in the construction of the American nation.

II

Men have long theorized on the possibility of an International State. Names come readily to mind: Henry IV, William Penn, Charles de Saint-Pierre, Jeremy Bentham, Immanuel Kant. *The Great Design* of Henry IV called for a confederation of equal states to function through a common council or senate to discuss all problems and settle all quarrels. There was to be an international army and navy to enforce decisions and keep the peace. In 1694 William Penn issued his plan for the *Present and Future Peace of Europe by the Establishment of a European Dyet of Parliaments*. Penn believed that all war was waged to hold or recover or conquer territory. States should be required to submit their claims to an international organization, and as a last resort be compelled to comply with its judgments through the combined force of all against the delinquent party. Another was the plan of Saint-Pierre, *Settling Perpetual Peace in Europe*, (1713). He approached the problem through a senate to guarantee the territory of all members. There was to be a commercial code, international coinage and standard weights, and a military force to be employed against states which refused to accept its judgment. In his *Principles of International Law*, Jeremy Bentham disclosed the fundamental causes of war in trade barriers, government bounties, and colonial imperialism. All trade, he argued, is essentially advantageous, all war essentially ruinous, and until governments get to the root of the difficulty there can be no peace. In 1795 Immanuel Kant published his essay *Toward Eternal Peace*. He proposed an international federation to guarantee the independence of states, and the gradual abolition of standing armies. The greatest obstacle Kant found in the fact that man is not sufficiently moral to desire peace and saw the necessity of a long period of preparation in which to create the necessary moral atmosphere, thus postponing the desired result into the indefinite future. Other utopian schemes made their appearance: Dodge's *The Mediator's Kingdom Not of this World* (1805), and *War Inconsistent with the Religion of Jesus Christ* (1815).

But with all these plans and proposals—and there were many others—the fact remains we are brought little nearer consummation than we were 300 years ago. We know the world should be organized but somehow we do not go about organizing it. May it not be that aspiration and altruistic sentiment are not enough? These are the methods of persuasion, and however adequate in personal relationship, they have not been found sufficient to motivate that practical co-operation demanded in the foreign relations of nations.

III

The state has been intimately associated with the institution of property. Where things are commonly owned there is little need of political control. Family or tribal regulations usually prove adequate. But with the increase of wealth a different problem is presented. The organized power of society, in the form of law and legal institutions, is required to make good the exclusive control of possessions. Those states most advanced in material things have accordingly been the most highly organized. Witness the Roman Empire which gave us the Roman Law, and Great Britain which produced the English Common Law, and the United States.

The failure of the League was not the result of faulty organization. Fundamentally it was not laid in a realistic approach to the problem of government. It ignored the history of state origin and did not seek the incentives of legal control. It functioned in the realm of request and morality, not in the field of command and jurisprudence. Its chief defect lay in the fact that it was not directed toward legal objectives. In brief, it was not constructed to protect and advance the material interests of nations—the indispensable objective of political control. Its avowed purpose was to make the world safe for democracy. A laudable ambition, to be sure; but its advocates forgot that if men fight for ideals they settle down to govern for more tangible reasons. The men who won the American Revolution were not precisely the men who made the American Constitution. They forgot that in our imperfect civilization the stability of political institutions rests primarily upon material considerations without which no superstructure can be raised.

Nor does The United Nations organization achieve much more. It starts with the freedom and sovereignty of every state. Under these conditions there can be no law or government. And in the absence of law and government each state must be prepared to protect its own territorial and economic interests by force of arms. We, along with the other nations, must support our own military and naval establishments. We must retain the "secret" of the atomic bomb. We must have compulsory military training in time of peace.

In The United Nations Charter some attention is given to economic matters. It speaks of higher standards of living, full employment, and the solution of social and economic problems. It creates the Economic and Social Council of 18 members elected by the Assembly. But the "solution" of economic problems is to be achieved through writing reports and making *recommendations* to the General Assembly or the members directly. Of course this is not government. It was tried in America under the Articles of Confederation, when Thirteen Sovereign States usually ignored the recommendations of Congress during the critical period following the American Revolution.

The successful approach to the International State is through the conviction that the material foundations of life must be rendered secure and permanent. This is a language everyone can understand and through understanding assent is secured. Support is forthcoming. This has made the Monroe Doctrine the one constant, consistent and universally accepted foreign policy of the United States. Few care whose flag flies at the North and South Poles. But with China and the Orient things are different. To protect investments there and to keep an open door for commercial and financial opportunities there make good sense to nations whose interests are involved. We may give our dollar for foreign missions but we must not forget that nations are not engaged in these activities. Our Constitution makes it illegal.

So an international state founded upon things less tangible is doomed at the start. More progress is made through tariff reductions and common control of international waterways. Until it is demonstrated that the material foundations of na-

tions are rendered more stable; that the profits of international trade and investments are better guaranteed; that the standard of living of the common man is everywhere materially improved; that he has more and better food, a better home in which to live, a better opportunity for the education of his children; men and nations will not abandon the practice of international anarchy for the reign of law on the international level.

By this approach we do not depreciate the spiritual and cultural interests of mankind. Quite the contrary. It is impossible to have a home without a house in which to live, or books without presses to print them. No worthy religion can grow in the soil of poverty, in the atmosphere of economic strife and warfare. It is the peculiar function of the state to take care of these things. Let these facts be understood, as they were in the Thirteen American Colonies, and the necessary political institutions arise. Without such understanding we are left to morality and religion to motivate social conduct. History has demonstrated, said Madison, their inadequacy in the material affairs of life. Were they sufficient today we would need no law or government at home or abroad. As men are now constituted something less fine, perhaps, something more readily grasped and ponderable should serve to induce action. This was the method of the Fathers of the American Constitution. In constructing the International State we shall have to follow their example.

BOOKS

Church, College, and Nation.

By G. R. ELLIOTT.

Louisville: The Cloister Press,
1945. 162 pages. Price \$2.00.

"The Great Revolution" has been occurring. What is it? What was the occasion for it? What should be done about it?

"This book is addressed to persons who, whatever their religious faith or unfaith, perceive that the problem of religion and education has an important bearing upon the problem, at present so complicated, of human society at large . . ."

Again the author sets the problem: "Of course most of us are shocked by what has been going on in Russia and Germany—millions of young people systematically taught to reject religion. But the same revolution in far more insidious form is taking place throughout the Occident as a whole. In the case of Germany the issue is clearcut; in America it is not. Unhappily, however, our educational prophets are much given to claiming that they wish to conserve all that is real in Christianity, its best results. They regard its roots as old, dark, and impossible: they are cutting off the plant at the ground level, gently, so as not to injure it. They are affectionately sticking its stalks into waters of current theory where, because of the extraordinary though transient survival power of the Christian Ethic when

severed from its roots, the foliage stays green for long: one scarcely notices the gradual yellowing. Gently, speciously, and persistently those culturists are cutting Christianity away from education."

Here then is another voice added to the increasing chorus of those who are addressing themselves to diagnosing and prescribing for the sickness of our culture and higher education.

G. Roy Elliott, a Canadian by birth, did his undergraduate and graduate work in Canada and Germany. He has taught English at the University of Wisconsin, Bowdoin College, and since 1925 has been Professor of English at Amherst. He is the author and contributor to some half-dozen books. Dr. Elliott's religious pilgrimage involved his agnosticism in his twenties, a Congregationalist in his thirties, and since then he describes himself as being "inexpugnably Episcopalian" of the "high church" type.

Two or three assumptions, which the author believes to be well enough established to need no development, give considerable coloring to his development of thought.

For one thing, he points out that "... now we have to face a certain fact which students of history and pre-history have been making more and more clear: in the past every great ethic has declined when the religious faith by which it was in-

spired disappeared; and there is no firm reasons for supposing that the Christian Ethic is an exception to the rule."

Naturalistic or humanistic sociologists and historians or functionalists and mechanists would object here. Of course, it is against such a position that the author marshals his data and arguments.

Again, he seems to agree with "A significant historical idea that has now gained much currency is as follows. Civilization normally undergoes three phases, a religious, a cultural, and finally a material phase." Ignoring any weakness in this assumption the author agrees that the Roman Catholic Church of the late Middle ages would have "normally re-formed herself" and become vigorous again as the Teutonic genius was comprehended by the Roman Church. Here we can remind ourselves that one is always treading dangerous ground to argue on the basis of what would have been if—!

Thus the author is able to argue that the "Great Revolution" has been the change from the Christian integration of culture in the Middle Ages (at best, but not ignoring the errors of the Roman political intrigues) to a form of education lacking the rootage necessary for a true and abiding culture.

Also, Protestantism becomes the culprit. "The Great Schism," the break at the Reformation, opened the way for making all of life secular when the Reform-

ers taught that all of life is sacred. Today then, higher education, while friendly to religion in a vague way, has nothing much except "Christian ooze" marking the campus life and a department of religion rather separated from other subjects in its implications. The implied philosophy of administration and curriculum on the other hand, "takes our most culturally capable young people in the susceptible age . . . and moulds them definitively. This means that, today, the secular college is definitively moulding American culture into a non-Christian form."

Briefly then, what is the answer? Let the Church, the author maintains, come into a reunion and offer higher education the rootage in the Christian religion which is necessary if our culture is to be saved.

The now old school of liberal leaders will find themselves under pointed and telling attack (especially in the chapter "Collegiate Deism"). Free churchmen will not be able to see their way clear to follow the author in his "high church" or "Liberal Catholic" (?) and sacramentarian direction. Nevertheless, anyone close to higher education and recent studies in the spiritual condition of our age will find many well-stated insights into the weaknesses of secular higher education as it has developed in America. Throughout the book delightful touches of humor lighten the pages.

Ralph E. McLain.

Twilight of Civilization.

BY JACQUES MARITAIN.

New York: Sheed and Ward,
1944. 65 pp. Essay.

On the eve of the disaster that befell France during the recent war, early in 1939, the author delivered in Paris this lecture. Escaped to the United States, almost four years later, while France was still a prisoner of war, he offered it for publication, with the significant title, *The Twilight of Civilization*. This title, the author suggests, is "only a relative pessimism," for, true Frenchman as he is, M. Maritain holds unswervingly to the belief in victory, when France will again be discovered fulfilling her vocation.

The author begins the essay with an interpretation of humanism, which is defined as tending "to render man more truly human and to manifest his original greatness by enabling him to partake of everything in nature and in history capable of enriching him." Reason that has divorced God is a poor development of humanism. On the other hand, humanism that is "irrationalistic," and opposes the use of reason, is no less dangerous. Against this is posited a Christian humanism, that considers man as made in the image of God, and gives dignity to humanity, pointing man both upward toward God and eternity, and outward in desire to help his fellows.

The powerful forces pushing against Western civilization, and threatening its existence are totalitarian: Communistic, Fas-

cist and National-Socialist. The first magnifies the social community; the second, the political state, the third, the racial community. Most dangerous is the teaching of the Nazi theory of racism, which the author vividly describes as "a biological inferno." Communism is reason without God; but that is not likely to continue as a Russian policy, for Russia's hope lies in the deep "human and religious resources" inherent in the Slavic peoples.

There are two ways of dealing with the masses: the totalitarian, whose excesses have brought disaster in Europe and the world, and the Christian humanist's solution, which takes into consideration man's inner spiritual force and that help which he receives from outside forces, both of history, nature and the unseen powers of God. If humanity is to be saved, it must be directed by a "political ideal of brotherly friendship." Politics must be regulated by the truth of God, which contains the one true Christian standard of values. Devout Catholic, M. Maritain believes that the Christian spirit of France will not be subdued by the policy of hate and racism of the pagan empire.

Democracy may do much to save civilization; but, if it is to do so, it must integrate Christian values in its political philosophy. Democracy and Christianity ought to evolve new methods in caring for the needy of the world. Democracy will fail if it centers around man, even as one form of humanism has failed. If it is to survive, it must find its inspira-

tion in a center around God.

On this note the author brings the essay to its culmination: "If the Western democracies are not to be swept away, and a night of long centuries is not to come down upon civilization, it is on condition that they discover in its primitive purity their vital principle, which is justice and love, and whose source is of divine origin. It is on condition that they reconstruct their political philosophy and thus rediscover the sense of justice and heroism in the rediscovery of God." E. Norfleet Gardner.

The Gospel According to Gamaliel.

BY GERALD HEARD.

New York:

Harper & Brothers, 1945.

This book takes account of modern critical scholarship in regard to the treatment of the teaching of Jesus and Paul's re-statement of the nature of Jesus' saving work. Gamaliel, leading Pharisaic scholar in Paul's early days, is an exponent of the liberal idea of the Law, according to which it is not a set of rules to hamper and crush the souls of men, but rather a means of spiritual liberation and growth. James, the brother of Jesus and leader of the Jerusalem church, has this view, as does Jesus himself. Gamaliel, the liberal Jew, is made to agree substantially with Jesus, whose views embody the best features of the spiritual teachings of Judaism.

The author describes his book as "an attempt to see what the

dawn of Christianity looked like through the eyes of one who was of great scholarship, of great tolerance, of great loyalty to the Law, and of great love for mankind." He hopes that it will enable Jews to appreciate Jesus' connection with the best in the prophetic tradition and that it will help Christians to see how Christ was related to the best of the Judaism of his day, and so that it may contribute something to mutual understanding and the lessening of present Jewish-Gentile tension.

Gamaliel's interest in Jesus goes back to the reports about John the Baptist and the early days of Jesus' ministry. He is attracted by Jesus' magnetic personality, his manner of teaching, and by the content of his message, the last of which Gamaliel finds in substantial agreement with the spiritual principles of the Jewish law itself. Thus he sees Jesus as a worthy successor of the prophets, a proponent of the best in Israel's religion. The author gives graphic accounts of pertinent incidents in Jesus' life, making them live again. This is a valuable feature for one who wishes to get fresh imaginative approaches to Christ's ministry.

Through much of the book runs Gamaliel's interest in Saul, his favorite pupil. Saul's attitudes are depicted as they pass from deadly hatred of Jesus as a destroyer of the Law to complete dependence on Him as a substitutionary offering in place of a perfect keeping of the Law, which last Saul has found impossible.

The book affords glimpses into the early history of Acts, culminating in the Council at Jerusalem. Saul is there, a changed man, changed in his outlook on life and changed in his thought of Jesus. He is now ready to go to Rome, the capital of the Gentile world and there preach his version of the Gospel. At this point, the treatment is weakened by a characterization of Peter, which fits in with much later papal dogma of his primacy but seems out of place in the middle of the first century.

In its main purpose, the book succeeds well. It is thought-provoking, good for both Jews and Christians to read. Some Jews of our time are studying Jesus afresh, and are seeing him much as Gamaliel did. They can claim him as a Jew who reached the spiritual heart of the law and the prophets. Gamaliel stops with Jesus' spiritual emphasis as the means of fulfilling the Law, but his fine tolerance leaves him unruffled even when his brilliant pupil sees in Jesus' death a means of salvation that the great Pharisee could not discern. But whatever one may think of Paulinism and the religion of Jesus, it is good to see how the liberal Jew reacted to Jesus, and the sort of Gospel he might have written. L. E. M. Freeman.

By the Rivers of Babylon.

By KAJ MUNK.

Blair, Nebraska: Lutheran

Publishing House, 1945.

148 pp. Bibliography.

Those who have read the sermons of Kaj Munk by the same

translator already know this courageous preacher. The fifteen sermons in this volume were preached in 1941, about a year after the German occupation of Denmark. In these sermons he compares his people to Israel when they were in exile to Babylon.

The sermons would not be unusual had Kaj Munk been a usual preacher. He has been called a hero. But Kaj Munk was more than a hero. He was the voice of God with a message of hope and a call to duty in a tragic hour. From familiar passages of Scripture he feeds his flock in the little church at Vederso. A brief sketch of Kaj Munk's life is contained in the sermon "Ye Shall Be My Witnesses." However, his most comforting message in the book is: God's Concern for the Individual.

The contribution of such a book to us is found in its challenge to us who preach to come to grips with the evil at our doors. There must be a great difference between Kaj Munk denouncing Hitler and the Germans at the moment they were in complete power in Denmark and one preaching against Hitler in America with an ocean between the preacher and all dangers. The example of one with such courage as Kaj Munk demonstrated should compel all of us who preach to make no compromise with the evil in our own community.

Charles B. Trammel.

NEWS

FEDERAL COUNCIL ASKED TO WORK FOR NON-SEGREGATED CHURCH

COLUMBUS, OHIO — "The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable." This resolution was adopted here at a session of the Committee on Community Tensions in connection with the special post-war meeting of the Federal Council to adopt new strategic policies. Approval of the statement was preceded by frank and candid debate. Discussing segregation, W. W. Alexander of Chicago, vice-president of the Julius Rosenwald Fund and chairman of the Federal Council's Commission on the Church and Minority Peoples said: "It is clear that we have adopted the pattern of segregation. This is not sectional but national. There is about as much in one section of the country as another. This is so much in conflict with Christian teaching, that if we are dealing realistically, we must look at it as a national pattern. Less than one per cent of the colored Protestants in the United States have any fellowship in worship with their white brethren. The church is more segregated than the school system or than organized labor."

Expression of the Negro viewpoint came from Dr. Benjamin

Mays, vice-president of the Federal Council and President of Morehouse College, Alabama, who declared: "We don't see how we can defend segregation in church and fight on the street car. If the church sanctions the pattern of segregation it complicates the whole pattern of secular life. The church is supposed to furnish moral leadership. It is either all or none."

In a consideration of whether lifting the ban on membership in white churches might result in a rush of new Negro members, Dr. A. W. Ward of Chicago, a Negro, asserted: "Lifting the ban would not mean a stampede of Negroes into the white churches. The threat of a stampede has been the bugaboo of the whole situation where the church is concerned." —(RNS).

INCLUSION OF NEGROES APPROVED BY Y W C A

ATLANTIC CITY, N. J.—Inclusion of Negro women and girls in the "main stream" of Young Women's Christian Association life was adopted as a "conscious goal" at the 17th national convention of the YWCA here. A series of recommendations adopted by the convention urged that each of the 434 associations create an inter-racial committee to examine the local association and help the board of that association make the inter-racial program operative.

Although accepted almost unanimously, the program met

with protests from Southern representatives. One spokesman for this minority, Miss Sally Sumner, of Nashville, Tenn., said it would be "most difficult to accept in Nashville." "The men of our community chest board, from whom we get financial support, do not think as we women do," she explained. "We believe in the recommendations, but I do not think our men will co-operate." Action on the question came when the delegates approved a 35-point program of the committee to study inter-racial practices in the YWCA. The committee was appointed by the 1940 convention.—(RNS).

CHURCHMEN ASK END OF DISCRIMINATION

RICHMOND, Va.—The Fellowship of Southern Churchmen, an interdenominational, inter-racial group, has called on churches of all creeds to "break down those customs and mores which perpetuate hostility and invite conflict."

A meeting of the Fellowship here attended by whites and Negroes from 16 Southern States adopted a resolution against the "present and prevalent separation of and discrimination against people on the basis of color, race and social status."

It challenged churches, synagogues and cathedrals to "join us in combatting the evil designs of the vendors of hate and distrust who would set man against man, playing upon his pride, his pretensions to power, his economic insecurity, his po-

litical fears and his religious sectarianism."

The resolution also called on all "people of goodwill" to seek the defeat of "any legislative measure such as the May-Johnson Bill, which intends to control and exploit atomic energy for destructive purposes, and to support those measures, such as the McMahon bill, which intends to make possible the constructive employment of nuclear fission."

The complete resolution follows: "The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable and a violation of gospel love and human brotherhood. As proof of its sincerity in this renunciation it will work for a non-segregated church and a non-segregated society in the belief that segregation denies Christian faith."—(RNS).

NORTHERN BAPTIST ASK MUTUAL UNDERSTANDING BETWEEN U.S. AND SOVIET

NEW YORK — Mutual understanding between the United States and Russia that will lead to cooperative action through UNO for world peace was urged by the Council of Christian Social Progress of the Northern Baptist Convention in a resolution adopted here.

Another resolution endorsed the McMahon bill for civilian control of atomic energy declaring that "such control would pro-

vide greater freedom for the constructive use of atomic force in the interest of human welfare and world peace."

The Council commended President Truman's appeal to citizens to limit consumption of food in order to make more supplies available for starvation-threatened countries. It pledged wide publicity to the appeal through churches of the Northern Baptist Convention.

Re-affirming support of the Martin resolution for international abolition of compulsory peacetime military training, the Council declared that "this is a major step the United States should take in the expression of its own peaceful intentions."

—(RNS).

EVANGELICAL EDUCATION FORBIDDEN IN SPAIN

A correspondent from Spain gives us the following impression on the situation of Protestant youth:

"Recently, under the pressure of international circumstances and against its will, the Spanish Government showed itself disposed to grant a very limited degree of freedom in matters of conscience and worship. Nevertheless, until now there are no signs that these rights will be granted to Protestant youth. On the contrary, the Elementary Education Act which was passed by the Spanish Cortes in July 1945—after the famous "Fuero de los Espanoles"—states clearly that the whole of Spanish educa-

tion should be infused by a strong Catholic spirit and must be subordinated in every detail to the spiritual oversight of the Catholic ecclesiastical authorities. This law leaves not the slightest room for the instruction of Protestant children in the faith of their parents neither in private nor public institutions. Protestant schools in Spain remain as great an impossibility as ever."

—(I.C.P.I.S. Geneva).

CHRISTIAN UNIVERSITIES TO BE ESTABLISHED IN JAPAN

Two Christian universities, one in Korea and one in Japan, will be established this Spring. First steps toward the project have been taken in Tokyo by a group of Christians, headed by Tosen Yoshimoto, a layman.

The universities will be staffed by professors of all nationalities and will enroll about 2,000 students. The Korean university will be built in Seoul and called the National Foundation University. The university in Japan proper, not definitely located yet, will be called the International University. Prince Ri, a Korean nobleman in the Japanese Court, has made an initial gift of one million yen toward their founding.

Among the advisers of the schools will be Tamon Maeda, Minister of Education in the present Japanese cabinet, Toyohiko Kagawa, Zenichi Hidaka, publicity secretary of the Church of Christ in Japan, etc.

The establishment of the universities is significant because

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CONTENTS

Editorials	139
A Theological Formula for Christian Education	

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OUR REVIEWERS: Book reviews for this issue were written by William H. Poteat, Associate Secretary of the Young Men's Christian Association at the University of North Carolina; the Reverend John B. Isom, Baptist minister of Spartanburg, S. C.; the Reverend Garland A. Hendricks, pastor of Olive Chapel at Apex, N. C.; and the Reverend J. Wade Baker, pastor of the First Baptist Church of Selma, N. C.

EDITORIALS

More Resolutions, Please, Southern Baptists

IT IS a foregone conclusion that the Southern Baptist Convention, meeting this month in Miami, will draw up resolutions protesting what has been called "the Vatican Embassy fraud" and demanding the recall of "Ambassador" Taylor and his staff to the United States. The Convention also will conventionally deprecate the manufacture and sale (and use?) of alcoholic beverages, calling for the complete outlawry of John Barleycorn, under whatever guise, throughout the South and the nation. Furthermore, it is safe to predict, the Convention will express a vote of confidence, somewhat matter-of-factly and with little show of enthusiasm, yet sincerely, in the U.N.O. and in the work of the U.N.R.R.A. Splendid, as far as this goes. But beyond all this, what?

Will there be no word of support for the heroic attempt in Congress to raise the minimum wage scale to 65 cents an hour when the common people of the South, from whose ranks Southern Baptists have historically recruited their membership, stand most to profit from such legislation? Will nothing be said upholding the hands of Georgia's great governor in his valiant fight to put an end to the discriminatory freight rates which have tended to keep our South in perpetual economic bondage? Will there be no utterance in protest that millions of American citizens, whose sons fought and died for freedom on foreign shores, are disenfranchised at home because of their color? Will not the Convention join her sister denominations in opposing the frantic effort to squeeze through legislation bringing this nation under permanent militarization? Will no reference at all be made to the recent memorable meeting of the provisional committee of the World Council of Churches in Geneva or to the courageous and prophetic pronouncements of the Federal Council of Churches of Christ in America in Columbus, Ohio?

CHRISTIAN FRONTIERS is not unaware of the risks denominational unanimity and harmony will run if such resolutions are brought before the Convention, but it feels

strongly that the time to run those risks has come, that the time for sweetness-and-light talk has passed. There are some things better, and ultimately more pleasant, than for brethren merely to live together in unity. This is the time for Southern Baptists to lift up their voices with strength and without fear, to speak the prophetic word and pronounce the divine judgment on issues so clearly and unavoidably freighted with Christian significance. As to the resolutions which the Convention *will* consider, everyone knows that no great courage need be summoned up, no daring imagination need be generated, to pass on them. Everyone expects the Convention to oppose the liquor interests just as the proverbial preacher was expected to be "agin' sin." And the matter of protesting diplomatic relations with the Vatican, however important, is getting to be a sort of indoor sport. Likewise we may consider ourselves, as did the men in the parable, but unprofitable servants when we have endorsed the U.N.O. and the U.N.R.R.A., for it was our expected duty so to do. But if we really want to ring the bells of heaven and roll the thunder over Sinai, if we really long to have the faith of our fathers *living still*, if more than aught else we want to be the servants of this southland and this present age rather than its esteemed ecclesiastical leaders, then with the mantle of Amos, that flaming prophet of social righteousness, let us say to every burning need, to every social injustice, to every inequality of our day, "Thus saith the Lord."

This one suggestion. Let there be read before the resolutions committees and before the Convention at the time the resolutions are being presented, the account of Jesus' returning to His home, entering the synagogue, and reading from the roll, "The Spirit of the Lord is upon Me because" Then let us be cautious, discreet, safe—if we can.

Let's Reconsider; Our Rural Churches

THERE was a time when Southern Baptists were as rural in the South as were the Israelites in the land of Nod. Leadership, financial resources and drive were in the main supplied by the rural churches. The urbanization of the South, however, has brought about a marked change.

Though we are still for the most part a rural denomination, the men who sit on our boards and committees and appear on our convention programs today are with few exceptions pastors and members of urban and suburban churches. These churches also are able to provide a disproportionate share of the financial support of the denomination. Thus the Convention psychology, always inclined toward "Big-itis," has it that city churches are the important churches. The pastor who is called to such a church is "successful," recognized by the prelates at the denominational headquarters and assumed to possess the talents of leadership, while the pastor who is left in the rural field is—just left. Obviously this has had an unfortunate effect on the rural churches. Ministers have regarded their country charge as a sort of interim affair, a springboard to, shall we say, ecclesiastical preferment. And why not? After all, there *is* such a thing as wholesome ambition, and few young men are desirous of burying themselves in a work in which, as far as denominational leadership is concerned, the untalented, the unimaginative and the unrecognized are supposed to serve.

Furthermore the inadequacy of salaries in the country churches has given pause to men who by nature and inclination were equipped to serve in the rural areas, and has compelled the men already out there to take on too many churches. Often this means that a man may be "pastoring" half-time and quarter-time churches spread through two or three counties. It may readily be seen that no pastor under such circumstances can hope to do more than merely to lead his people in worship, marry their youth and bury their dead. No practical program of relating the church to the need of farm life is possible; no extension of the church into weekday activities is undertaken. And our rural churches are suffering unforgivably under this stepchild treatment.

A multitude of solutions come flocking into the mind. Let the wealthy city churches supplement the salaries of the overworked and underpaid country pastors. Let this in turn lead to putting more rural churches on "full time" basis and, whenever possible, consolidating them in such a way as to enable a minister to serve within one district. Let the conventions, state and southwide, reorient their thinking about

the country churches, expressing this primarily in granting ampler representation of rural leadership on the policy-making and administrative boards and committees. Let the seminaries recruit the ablest of young men for rural work and expand their curricula to include courses on the rural pastorate taught by the most competent men available.

We should also take a look at the work the Roman Catholic Church is carrying on in rural America. The hierarchy has seen the mistake their church originally made in the United States in concentrating all its energies in the urban areas, for today city populations are not reproducing themselves as rapidly as formerly. In fact they must depend upon a constant influx from the rural areas to stabilize, or compensate for, their falling birth rate. The Roman Catholics, recognizing what this ultimately spells for their church, have laid extensive, and even grandiose, plans for evangelization in rural areas. When a priest comes to a rural church, he comes from a special school where he has been taught rural life, given an amazing grasp on its psychology, versed in the practical art of relating religion to group life on the farm and equipped with a dozen and one techniques for making the church, as it should be, the center of rural life. He comes with the assurance of financial backing by his church and with the consciousness that he has not been shunted aside to rural work because of inferior abilities, but that, on the contrary, he has been chosen for this work because of his fitness and because his church recognized the importance of it. And it works marvelously.

CHRISTIAN FRONTIERS does not pretend to know all the answers but recommends that the matter of our rural churches be thrown squarely into the lap of the Convention in Miami for prompt and realistic treatment. And it calls upon this Convention to go on record as committing itself to a fresh and all-out emphasis on Southern Baptist rural churches.

A Theological Formula for Christian Education*

H. W. TRIBBLE

THIS SUBJECT has been chosen on the assumption that the purpose of our study is quite practical. We are not seeking to analyze theology as such, or Christian education as a distinct discipline, or theological education as a specialized area of instruction. Our focus rather is in terms of the local church and the ministry of the seminaries in providing adequate leadership for the church of today. Our basic question is, how may we so improve the work of the seminaries as to send to our churches a more adequately trained ministerial leadership, and thereby make the ministry of the churches more vital? One way to discover the answer to that question is to make a fresh study of the relation of theology to Christian education.

By theology we mean an interpretation of religion, or an explication of the Christian message of revelation and redemption. By Christian education we mean the stimulation and guidance of experience in interpreting life in relation to Christ. Such general definitions will draw attention at once to the close relation between these two fields of Christian thought. So closely are they related that we find it difficult to separate them without vitiating them. If religious education is to be in fact and in spirit Christian, it must be based upon theology. On the other hand, if theology is to be indeed an interpretation of religion, certainly if that interpretation is to be vital rather than abstract, it must recognize and rely upon the spirit and principles of Christian education. The two fields are distinct yet interdependent segments of the meaning and mission of the church. They are both expressions of an experience of fellowship with God in Christ.

* An address delivered before the Workshop on Christian Education held by the Board of Education of the Northern Baptist Convention on the campus of the University of Chicago in January of this year. Dr. Tribble served as a member of the commission appointed to survey theological education among Northern Baptists. The result of the survey has been published in book form by the American Baptist Publication Society.

A few years ago President Hutchins of the University of Chicago expressed his regret that theology had ceased to be the unifying factor in university education that it once was. Recognizing the need for some unifying principle or discipline in modern university education, and convinced that theology could not be restored to that role, he suggested metaphysics as a worthy substitute. In a book of only 123 pages under the title, *The Case for Theology in the University*, Dr. William Adams Brown championed the cause of theology, not as the "queen of the sciences" but as the integrating principle needed in scientific education. Using the analysis in Gilson's *The Spirit of Medieval Philosophy*, he pointed to three things that theology gave the medieval university: "A unifying principle for thought, a unifying principle for conduct, and a synthesis of thought and conduct in a satisfying philosophy of life." If we agree with Dr. Brown in thus appraising the historic importance of theology in university education, without debating the question whether universities today should teach it, we may agree that in the program of seminary education theology must sustain a vitalizing and integrating relation to all other departments, including especially that which we designate religious education.

This will suffice to prepare the way for a consideration of a theological formula for Christian education. A few general statements will serve to bring it before us.

II

Christian Experience is a Creative Fellowship.

Here both theology and Christian education may well begin. The one treats redemption or salvation as the foundation of the Christian life, while the other treats the Christian life as an experience or a series of experiences in relation to Christ. Clarity will be achieved and a basis of collaboration established if we define this experience as the initiation and cultivation of a creative fellowship between God and man. Four very important truths lie at the base of this view.

One is that Christian experience is both initial and progressive. It is a way of life that begins in spiritual birth and continues in growth. We need not enter just now into the doctrinal distinctions that we sometimes make between the initial stage, or conversion, and the continuing process, or

the Christian life. It is enough to call attention to the elementary truth that at all stages and in all phases of the relation Christian experience is a creative fellowship.

The second truth to be noted is that the initiation and cultivation of this experience is the work of the Spirit of God, the Divine Teacher, upon and with the spirit of man, the disciple of Christ. This does not mean that the salvation of man can be accomplished through an educational process, in terms of education on the level of mere human ability. We need to remember that only God can save man, and that the God who saves is the same God who creates. Paul says, "There is a new creation whenever a man comes to be in Christ" (Moffatt's translation). Indeed we can go on with Paul in his further statement: "It is all the doing of the God who has reconciled me to Himself through Christ and has permitted me to be a minister of His reconciliation." But the way this reconciling work of God is effectuated in man is the creative teaching work of the Holy Spirit.

A third element in this view is that the Divine Teacher uses the truth as the means of initiating and cultivating a creative fellowship between God and man. Redemption is not a work of magic. It is a work that follows a wisely designed plan, the broad outline and essential elements of which we can and should understand. God ever seeks to reveal Himself and His purposes to man. In nature generally, in His chosen people specially, in Jesus Christ supremely and finally, He has disclosed himself and His will to man. In the Scriptures we have the unique record of that revelation. The written word bears witness to Christ the living Word, and this in the hands of the Divine Teacher becomes the means of a creative redemption, issuing in a creative fellowship. Much could be said concerning the many facets of this recorded revelation that must be transmuted into fellowship between man and God. It is enough for our present purpose to suggest that the Bible progressively unfolds abiding principles that must be embraced if man is to enjoy fellowship with God. In His teaching ministry the Spirit leads man to see these principles as they unfold in history and as they are fulfilled in Christ, and to embrace them in accepting Christ as personal Savior.

A fourth truth lies at the base of this conception of Christian experience. It is that God projects Himself in history through the followers of Christ. The principle of incarnation is one of the cardinal truths in the Biblical pattern of progressive revelation. In Jesus of Nazareth the Old Testament promise is fulfilled. In the presence of the Holy Spirit the promise of Christ is kept. The purpose is that God might dwell in man, that the Spirit of God might implement Himself with the spirit of man. God was in Christ; Christ is in the Christian. Thus is the world to be reconciled to God.

III

The Church is the Group Expression of this Creative Fellowship.

Christian experience can neither begin nor grow in a vacuum, for man is a social being. Man's response to God must be individual and voluntary. It must be his own act in receiving the grace of the Redeemer. And the result of that response of faith is an experience of forgiveness that he knows in the secret place of his own inner life. But that very experience of inner cleansing and release demands expression in testimony and service. Such demand is so insistent that to disobey it is to refuse to enter the door of fellowship and service that grace opens.

The church is primarily a fellowship. It is made up of individuals who have received the saving grace of God, and who therefore have in common the most precious and potential experience in life. That creates a tie that binds lives together more powerfully than any cohesion that the ingenuity of man can devise.

In the church the principle of incarnation is projected from individual to group experience. That is the justification for Paul's reference to it as the body of Christ. Our Lord needs a body to reveal His character, to implement His presence and to serve His purpose in the processes of history, just as He needed the body and personality of Jesus of Nazareth. That body is provided through the social expression of personal experience, in the blending of many individual experiences into one fellowship that corporately sustains a vital relation to Christ.

The church is an organization because it is an organism. Its organismic character is primary, the organizational is

secondary and derived. A type of life calls forth a type of organization. This, and not the reverse, is the creative plan. The nature of the church as fellowship in spiritual nurture and Kingdom service requires a certain type of organization and program. This is the justification of church schools and church-related institutions. The specialized programs of training and service should be designed to achieve efficiency in each institution or organization projected by the church, but always due regard must be had for the spiritual principles and factors that produced the church. In other words, each ancillary project, each expression of the life of the church, should serve as an instrument of creative fellowship between God and man, and between man and man.

IV

The Kingdom of God is the Objective of the Church.

Just as the individual experience of a creative fellowship leads normally to expression in the life and ministry of the church, even so must we see that the purpose of the church is to serve God in establishing His Kingdom in the hearts of men. This is a wider range of fellowship and service than our thinking embraces if we fail to see the relation of the church to the Kingdom of God.

This points to the projection of the will of God into all areas of life. Political, economic, industrial, family, educational, and social problems of all kinds are to be related to the perfect will of God insofar as Christian thought and behavior are concerned. If Christian experience is a creative fellowship between God and man, it must follow that both individual and group expressions of that relation must serve as the practical demonstration and instrumentality of the transforming power of God. Weymouth has well rendered the words of Jesus in Matthew 6:33: "But make His Kingdom and righteousness your chief aim, and all these things shall be given you in addition."

Now it is the task of theology to explore the meaning of the Kingdom-of-God concept in relation to the total Christian message and faith, and it is the task of Christian education to set forth the ideas and motives that form the pattern of the Kingdom of God and to induce the adoption of that pattern as formative in Christian thought and behavior in

the present order. Christian education will lose focus and vitality if it fails to integrate its work in this message. If there is a deliverance from sin through regeneration, there must be a continuous transformation by the renewing of the mind in proving the will of God. The mind of Christ is to be the pattern of the Christian. If he cherishes the thoughts of the world rather than the thoughts of God, he fills the role of the Adversary rather than that of Peter the rock in fellowship with Christ the builder of the Church. The Christian is to let the redeeming love of Christ constrain him in an unselfish life of service, remembering always that "Anyone who does not possess the spirit of Christ does not belong to him."

If there is one Kingdom of God among men, and if the church exists to serve that Kingdom, it follows that we must make our racial and social attitudes conform to that pattern. Race prejudice, class distinctions, national pride, and all other attitudes that determine our behavior must be tested by this principle. Furthermore, our motives in prayer and the instruction that we give concerning the purpose and meaning of prayer should be in basic agreement with the purpose and meaning of the Kingdom of God.

Many illustrations and applications of this truth come readily to mind. We see it demonstrated with peculiar urgency in the way we treat racial groups. The need for an intelligent application of it to the interpretation and practice of prayer is also critical. Whether it is Rickenbacker and his group adrift in the Pacific praying to be rescued, or a mother in Arkansas praying that her son might be spared, or a boy of seven in Kentucky praying that his sick dog might get well, always the basic question is, does God answer prayer? Let us look a moment at the second and third examples just mentioned, for they bear directly upon what I have been saying. The mother in Arkansas wrote to the editor of the American Magazine that her preacher father taught her if her faith was strong enough and if she prayed hard enough, she could ask God for anything and He would grant it. Her faith was strong, her prayers were earnest and persistent, but her son was killed in action. The result in her experience, she said, was that she could no longer believe in God. The

little boy in Kentucky prayed for his pet dog that had been poisoned. Because he attended Sunday School regularly and tried to be a good boy, he believed that God would hear his prayer and heal his dog. He said his Sunday School teacher had taught him that God would answer any prayer if we only believed. But his dog died, and the little boy said that he would never pray again.

Here is spiritual tragedy that is related directly to Christian education. It will not help the mother or the boy to say that their faith was not strong enough. What is needed in all such cases, and there are multitudes of them, is a basic relation of prayer to the pattern of the Kingdom of God. That is where Jesus laid the foundation of prayer.

V

The Techniques and Methods of the Church in Serving the Kingdom Must be Determined by the Factors that Produce the Experience of Creative Fellowship.

The term 'creative teaching' is perhaps too frequently and too easily used. In accordance with the thesis that I am presenting, teaching can be creative only as the Creator is at work in it. Certainly Christian education must recognize that fact and adopt plans that will accord with it. Perhaps the admonition to each of the seven churches in Asia Minor might be appropriate today: "He that hath an ear let him hear what the Spirit saith to the churches." The Divine Teacher seeks the attention of the churches, for He has a message for them. God has spoken and is still speaking to His people. The God who speaks also teaches. Every method that we employ should be designed to make Christians more responsive to the tutelage of the Spirit of God.

This means that Christian education is a fellowship among Christians in the quest for truth, both theoretical and practical. Each group or class must find the comradeship of disciples under one Divine teacher. This should be true whether the educational effort is in the program of a local church, or of a church-related school. The human teacher is not the final authority, and his methods are not those of a dictator. The human teacher is a disciple leading a group of other disciples under the direction of the Creator-Teacher. If I know anything about religious education in the modern

church program, this is the vitalizing principle that is most needed and most generally lacking. Those teachers who are content to deliver essays and lectures to their classes need to discover it. Those who think of religious education in terms of pre-digested lesson material, mimeographed outlines, and assembly-line programs, need to remember this truth.

This means that our methods and techniques must be as flexible as the abiding principles and objectives of the church in relation to the Kingdom require. If we are agreed that Christian education must always be life-centred, we must constantly be on guard against the tendency to substitute rules for principles and methods for objectives. The purpose of Christian education is to lead Christians to live more meaningfully and effectually for Christ and His Kingdom. The context of that life is the present world order, not the past. The methods we employ should be brought under review frequently that we may translate our message into behavior with the minimum loss of motion and effort. There is no reason why the traditions of the past should stereotype our methods of today. We do have abiding principles coming down to us out of the past, but they are validated in issuing in a life of fellowship with God. If the gospel is the power of God unto salvation today it must work in the life patterns of today.

The Baptist Position As I See It

EDWARD HUGHES PRUDEN

DOES IT really matter what a man believes, just as long as he lives decently and isn't a menace to his fellow-man? We can only reply that a man is usually decent because he believes in decency, and if he is not a menace to mankind it is due to certain convictions that govern his life.

Several years ago there was much talk in this country about the unimportance of one's beliefs. We were told to be practical and utilitarian, and that theories and beliefs were inconsequential. But it was at that very time that the youth in Germany, Italy and Japan were being indoctrinated with beliefs that were calculated to enslave the world. Through the streets of Berlin the Nazi youth marched, singing at the top of their voices, "Today we rule Germany; tomorrow we rule

the world." The Fascist youth of Italy and the Shinto youth of Japan were singing similar songs. This, I repeat, was taking place at the very time many American young people were being told it didn't matter greatly what a person believed. Then suddenly the youth of America was called upon to fight a foe that had fanatical faith in brute force, racial superiority, and a disdain for the weak and helpless. Does it matter what a man believes? It matters very much.

I wonder how many Baptists know what they believe. Members of the more liturgical churches have accepted what they call "The Apostles' Creed" and they repeat it Sunday after Sunday in their churches. If anyone should say to them, "What do you believe?" they can point to this historic statement and say, "That is what I believe." But Baptists have no written creed, and it is not so easy for us to say specifically just what are really our convictions.

At a recent meeting of the Joint Conference Committee on Public Relations here in Washington—a committee composed of representatives from the various geographical and racial divisions of our denomination in the United States—an able leader of Baptist young people expressed the opinion that probably only one out of two hundred young people in our communion knows what we actually believe in regard to religious liberty. That situation would be distressing at any time, but it is especially so at this particular era in the world's history.

As long as we are so backward in our grasp of our own faith we need not be surprised if men in other denominations demonstrate confusion as to what our basic principles really are.

I was talking the other day to a pastor friend who is prominent in another denomination. He said to me, "If I could have my way, I would unite all the various denominations into five groups. I would retain those groups that perpetuate the major emphases of the Protestant Reformation: the Presbyterians who stress Calvin's doctrine of the sovereignty of God; the Lutherans who stress Luther's doctrine of justification by faith; and the Methodists who stress Wesley's doctrine of the necessity of a religious experience. Then I would retain the Episcopalians who have made such a

distinct contribution to churchmanship; and finally I would bring all the immersionist groups together into one denomination." I sincerely hated to upset his plan, but it just happens that Baptists wouldn't fit into it at all, for we are not simply an immersionist group. Baptism by immersion is not basic with us; it is incidental. It is merely one of many expressions of our basic position. Our name, like that of the Quakers, is wholly misleading. We do believe in baptism by immersion, but that is not the doctrine around which our denominational position is established.

Let it be understood now and always that the basic doctrine of Baptists is the dignity, sanctity, and competency of the individual believer. I do not mean by that that we put this doctrine ahead of our belief in the sovereignty of God which we share with the Presbyterians, or justification by faith which we share with the Lutherans, or the necessity of a religious experience which we share with the Methodists, but it is this belief in the dignity, sanctity and competency of the individual which through the years Baptists have felt compelled to emphasize. It is out of this basic conviction that our other Baptist principles grow.

Take, for instance, our insistence on baptism by immersion. Our belief in immersion is based not only on the fact that this was the way in which Jesus was baptized, and not only because it is set forth in the New Testament as a church ordinance, but because it symbolizes an essential Christian experience in the life of the believer. Whenever one sees a professing Christian carried down beneath the baptismal waters and brought up again, he is reminded that the only way in which a man can become a Christian is by the death and burial of the old life of sin and the resurrection to a new life in Christ.

Baptism by immersion presents a vivid picture of the New Birth. You recall Paul's words in the sixth chapter of his letter to the Romans, verse four, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Since men are not saved by works, or by sacraments, or by rituals, then that experience of God in Christ Jesus which does save them

should be symbolized for the constant instruction of all men.

Why do we refuse to baptize infants? Because we feel that we have no right to commit a helpless child to any doctrine or church. Believing in the dignity, sanctity and competency of the individual believer, we hold that each person must act and speak for himself when he becomes of age. No man is to act as a proxy for another in matters of religion.

Since the experience of baptism is such a meaningful and happy experience for the Christian, we feel that no one should be deprived of its joy by having it imposed upon him at a time when he neither knows nor cares anything about it. Being too immature to have the experience symbolized in baptism, there is really no point to the ordinance when applied to an infant. We thoroughly believe in the dedication of our children to God and quite a number of churches hold dedication services regularly. This service, however, makes no use of water and has no reference to the spiritual experience that makes a man a Christian.

Why do we not have a priesthood? Because a priest is one who approaches God for another, and we hold that there should be no intermediary between God and man. Every man can, and must, approach God for himself without the interference of official, sacrament, ritual, or anything else. God, speaking through His Son, said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In order to respond to this invitation, one does not have to do so through the ministrations of a priest. We believe in the priesthood of believers. Whenever and wherever an earnest Christian gets down on his knees before God, there you have a priest, an altar, and an acceptable sacrifice.

Why do we have no bishops and church courts? Because, we do not believe that any man is set in authority over another, or that any ecclesiastical body is competent to dictate to a local church. The individual Christian and the local congregation are able, under God, to arrive at their own decisions and make their own choices. We cannot accept any form of spiritual or religious totalitarianism or dictatorship. The pastor of a Baptist church is simply the preaching member of the church. In a congregational meeting he has one vote and every other member of the congregation has one,

and the vote of the most insignificant member of the church counts for just as much as the vote of the pastor.

It is our firm belief that the New Testament uses the terms bishop, elder and pastor interchangeably and synonymously, and they refer to the same office. We can find no evidence of a distinction being made between them in the New Testament churches.

Why do we believe in religious liberty and the separation of church and state? Because, we feel that the individual should be left free to worship God according to the dictates of his own heart without any interference from the state, and that the truth of God is sufficiently compelling within itself, not requiring legal recognition or compulsion in order to commend it to the minds of men. The Gospel message needs no governmental sanction in order to survive and requires no taxation to guarantee its support.

As John Milton once put it, "Let truth and error grapple." We are not afraid of the outcome. Roger Williams, the great apostle of religious liberty, was a vigorous opponent of the doctrines of the Quakers, but he invited them to take up residence in the colony of Rhode Island which he founded. He did not share their faith but he believed firmly in their right to their faith. He believed, as we do, that error will sooner or later collapse of its own weakness, and that truth will sooner or later triumph because of its own strength.

Protestants are in the majority in the United States, but do we try to put the Catholics out? Of course not. They are welcome, and we accord to them the same rights and privileges which we desire for ourselves. In South America, however, the situation is reversed. Catholics are in the majority and Protestants constitute a minority. Are we welcomed in South America? We are certainly not, and whatever work we have been able to carry on there has been accomplished under the greatest difficulties. Pressure has been put upon the State Department to refuse passports to South American countries for our Protestant missionaries. Can men honestly profess to believe in religious liberty when they accept its advantages where they are in the minority but refuse to grant its privileges where they are in the majority?

The Baptist position in religion is similar to the democratic

position in government. The democratic form of government honors and respects the individual. The totalitarian form of government exalts the state and looks upon the individual as a cog in a wheel—a means to an end rather than an end in himself. Totalitarian forms of religion exalt the Church, or the Bible, or a sacrament, or an office, and treat the individual as though he were an incompetent child, telling him what he must believe, what he must do, and how he must fit into the scheme of things which his forefathers created.

Baptists give to the individual believer that liberty of choice and decision which is a recognition of his rights and privileges as a sacred personality and a competent being. It has been thought by some that the appeal of the Baptists is particularly to the uneducated and the ordinary run of human beings. It will be seen, however, from what has been said above that Baptists appeal to a man's intellectual, moral, and spiritual competency. We refuse to treat a man as though he required ready-made creeds and convictions. Highly liturgical churches, where men accept meekly that which is handed down to them, may serve well the needs of mentally dependent and spiritually immature persons. Baptist principles should have a strong appeal for independent thinkers and unfettered minds.

The nations of the earth have just engaged in a great struggle between two doctrines that are diametrically opposed. On the one hand was the spirit of oppression, authority, and physical might. On the other was the spirit of human freedom, personal dignity, and the rights of the common man.

It is encouraging for us to know that as Baptists our doctrinal position is in line with the highest ideals for which the United Nations struggle. Not only must men be allowed to think for themselves politically, but religiously as well.

Never let anyone tell you that the basic doctrine of Baptists is baptism by immersion. That is only one of many expressions of our great ideal which honors and respects the individual who was created in the likeness of his Maker.

"When I consider thy heavens, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? Thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Baptists In The U. S. S. R.

LOUIE D. NEWTON

WHAT DO WE know about our Baptist brethren in Russia? The answer is twofold: First, we know that they are very alert—that the former division into two distinct groups, The Union of Baptists and The Union of Evangelical Christians, is now united under the name, All Union Council of Evangelical Christians and Baptists. (The Union of Evangelical Christians was composed entirely of Baptists. The difference of name was due to independent origin and to years of separate activity.)

And when I say that they are alert, I mean that they are aggressively witnessing throughout the U. S. S. R. through preaching and teaching the Gospel of the Lord Jesus Christ. I have in my study numerous letters and cables from Rev. A. I. Zhidkov, President of the All Union Council of Evangelical Christians and Baptists, telling of the heartening progress of the Baptists of Russia.

Second, we know fairly well the story of the beginnings of the Baptist movement in Russia, from August 20, 1867, when Nikita Voronin, a merchant, was baptized, down to 1928, when we last had face to face contact with Russian Baptist leaders, at the Baptist World Alliance, in Toronto.

II

Brethren Pavloff and Ivanoff-Klishnikoff

Following the baptism of Voronin, the merchant who studied the New Testament and received instruction from a German artisan which confirmed his Baptist beliefs, there was constituted a Baptist church, in 1868. In 1871 two young men, V. G. Pavloff and V. V. Ivanoff-Klishnikoff, joined this church and became ardent evangelists, winning many to Christ and to the Baptist movement.

Then came the "Stundist Movement" in the Ukraine, which originated among German colonists and during the decade, 1870-80, assumed definite Baptist form. In 1884 the Russian Baptist Union was formed, bringing the above groups together. There was persecution, under the Tsardom, but the Baptists multiplied in numbers and in conviction.

In 1874, Lord Radstock, an Englishman of the Plymouth Brother type, was invited by a woman of high social standing to come to St. Petersburg. He accepted, and began to tell the people of the aristocratic circles about Christ. Count Bobrinsky, at one time a Minister of State, was converted, as were Count M. M. Korff and Colonel Pashkoff. These prominent men began to evangelize the working people and peasants on their estates, to print and distribute tracts, and to organize philanthropic efforts. Having separated from the Orthodox Church, they were loosely joined. They were invited to join the Baptist Union, but due to persecutions and other disconcerting conditions, they did not join the Union, and soon afterwards Pashoff and Korff were exiled.

In 1888 Ivan S. Prokhanoff came to St. Petersburg and gained leadership among this group. After a period of study in Bristol, England, and in universities in Berlin and Paris, Prokhanoff returned to St. Petersburg and organized the Union of Evangelical Christians. They were Baptists but because of persecutions already suffered by the people called Baptists, the movement in the northern part of Russia was called Evangelical Christians.

III

The Revolution of 1917

We come now to the Revolution of 1917, omitting many interesting developments in the intervening years. From the days of Peter the Great the Orthodox Church had been, in form as well as in fact, directly controlled by the state. Dr. Rushbrooke, speaking of this phase of the situation, says: "It (the Church) could without unfairness be described as practically a branch of the Civil Service . . . Subservience to the Romanoff dynasty, involving the acceptance of an unenlightened and anti-democratic outlook, characterized the Church as an institution."

The liberation of the people under the Revolution of 1917 could not be accomplished without serious collision with the State Church. The revolt was not only against the abuses of religion, but against religion itself. We know something of that dreadful chapter in which our own Baptist people, particularly the pastors, were exiled to terrible suffering and death.

Meanwhile, as Dr. Rushbrooke has told us, our Baptist people, having no such links with the old order as had the Orthodox Church, saw in the Revolution the possibility of hope. The revolutionists, despite their contempt for religion, were not altogether blind to reality. They remembered that the evangelicals had stood apart from the Orthodox Church. And our Baptist leaders in Russia very wisely watched for opportunities to give their support to the movement that offered some hope to ultimate freedom, even religious liberty.

IV

The Russian Baptist Statement of 1928

In June, 1928, delegates of the two Unions were permitted to attend the Baptist World Congress in Toronto, where the Baptist leader P. V. Ivanoff-Klishnikoff was able to say to the assembly:

"The constitution of our country decrees and realizes in practice the complete separation of the Church from the State—a principle of peculiar value for Baptists at all times. Further, in accordance with the Constitution of the Soviet Republic, every citizen can propagate any religion. Religious freedom and anti-religious propaganda is the right of all citizens. The freedom of worship with any religious rites is guaranteed, in so far as they do not violate social safety and do not involve infringements on the rights of citizens of the Soviet Republic. In view of this, we have the full right to hold meetings and teach in them the Word of God, and our evangelistic work has already spread beyond the confines of the Russian people and is gradually spreading among the heathens and Mohammedans living in our country. Further, we have the possibility of publishing our periodicals . . . and the Books of Holy Scripture, and also received in 1927 the official authority to open in Moscow a Preachers' School, dedicated in celebration of the sixty years' existence of the Baptist brotherhood in Russia."

But even while our Russian Baptist brethren were in Toronto, the tide was turning against them back at home, and the reason for this suspicion of the Baptists on the part of the Communist Party was the very success of their appeal. Space does not permit a discussion of the interesting details of this development, but I must refer to the promulgation of

a directive in 1929, aimed primarily against the evangelical churches. This law of 1929 threw heavy restrictions about Baptist people, forbidding the right of propaganda, which meant the prohibition of evangelistic efforts, closing of the schools for preachers, and the end of printing Bibles and other religious literature.

V

Conditions Now Improving

Passing over the period from 1929 to about 1941, we began to receive assurances that Baptists in Russia were faring somewhat better. Space does not permit the full story, but I may say in a general way that communications that have reached Drs. Rushbrooke, Lewis and myself would definitely indicate that the former restrictions, instituted in 1929, are somewhat relaxed. Just what effect the war may have had on all of this, I cannot say. Just what effect the sending of more than 200,000 kits from Southern Baptists to the war sufferers of Russia may have had, I cannot say. But I quote two or three messages here that would seem to be reassuring.

First, I quote from a letter, dated August 25, 1945:

"Brother Louie D. Newton, Atlanta, Georgia, U. S. A., Dear Brother in Christ: Your letter of May 3rd of this year, has been received by us. We received it during the crowded days of our conference dedicated to the unification of the Churches of Evangelical Christians and Baptists of Estonia, Latvia and Lithuania with the Union of Evangelical Christians and Baptists of the U.S.S.R. The crowded days of the conference, full of great and fruitful work, left us no opportunity to write you a more detailed letter.

"We again express, dear brother, to you and to the whole Baptist brotherhood of the South, as well as to all churches of America, our heartfelt thanks for their brotherly love and concern for our dear people who suffered so much in the days of our great struggle with our common enemy . . .

"Now, having achieved victory and peace, we are rejoicing together with all of you and thank our great God for His help and strength He gave to us, gives, and will continue to give in the days of storm and rest, in the days of sorrow and joy . . . Our people are burning with a desire to help all our people in their material and spiritual needs.

"Our Union is being strengthened and broadened, and God blesses our labors abundantly. We have begun publishing our Union organ, *Brotherly Monitor*, and are sending you the first number. Others will follow. We hope to meet you soon, not only in the United States, but also here in the U.S.S.R. Accept our best wishes and our most heartfelt regards. Yours in Christ, brothers and co-workers in God's field,

"A. I. Zhidkov, President

"A. Kerev, General Secretary

"ALL UNION COUNCIL OF EVANGELICAL
CHRISTIANS AND BAPTISTS

"Moscow, Russia."

And I close with this New Year's Message, cabled under date of December 29, 1945. "Hearty greetings for New Year. Wish fullness of blessings and plenty of fruits in service to our Lord. Yours Sincerely, A. I. Zhidkov, Pres't."

Industrialization Of The South

LEE C. SHEPPARD

SINCE President Roosevelt's reference to the South as America's economic problem number one, many agencies, both public and private, official and non-official, have come into existence whose purpose it is to point out the areas of greatest need and indicate the lines along which realistic solutions may be found. For example the Southern Regional Council, Inc., with headquarters in Atlanta, Georgia, is repeatedly calling attention to the fact that "the South lags behind the rest of the nation. The South is poor. Its resources, human and natural, are not fully developed. The South has too much sickness, too much ignorance and prejudice." Also it is being said that the South is potentially one of the richest sections of the United States. We have the man-power, the natural resources and the brains, all of which must be marshaled in a persistent attack against specific ills.

The Needs are Definite

Our poverty in relation to the rest of the nation is obvious to all who care to look about it, and this knowledge is sharpened when we survey some of the stubborn statistics. There are

thirty-seven million people living in the thirteen Southern states, three-fourths of whom are native whites, one-fourth Negroes and one per cent foreign born. We are twenty-two percent of the total population, living in seventeen percent of the nation's area, possessing only twelve per cent of the wealth.

Our total income averages about half that of non-Southern states. Small wonder then that half of our people remain in school for as much as seven-and-one-half years, that infant mortality, pneumonia, tuberculosis (in the main a poor man's disease) and syphilis take a greater toll of life in the South than in other sections of the United States. In 1940, the "per capita annual income in the South averaged only \$322, while the nation as a whole averaged \$546. The industrial wages in 1939 averaged only \$760 a year, less than two-thirds of the average for the nation."

In regard to the important matter of health, according to the U. S. Commerce Department the per capita income of the various sections of the United States is in direct ratio to the number of doctors and hospital beds available. In the Southern states in 1940, when the per capita income averaged \$322, there were ninety-four doctors for every hundred thousand people. On the same basis note that in the Central states with per capita income of \$586 there were 129 doctors, in the Western states income \$679 with 147 doctors and the North-eastern states income \$772 with 169 doctors. What is true about doctors is equally true about hospital facilities. As an inevitable consequence, the health level of our people is low. Approximately half of young men drafted from the South into military service were rejected because of physical or emotional unfitness. In the non-Southern states the percentage of rejectees was only thirty-five and six-tenths per cent.

We Must Create More Wealth

Obviously, one of the basic needs of our Southland is a sharp and steady increase in the total income of all our people, with particular reference to the low wage groups. Many of our leaders are conscious of this need and are at work at the task. Governor Ellis Arnall of Georgia has said in this connection, "The average American annual income at the time of Pearl Harbor was \$604. In the South it was \$314. The

average Negro income was considerably lower. No plan to cure the South of its ills will succeed which does not make that differential its first order of business. As long as a large segment of our population is so far down the economic scale, the South will not thrive."

More and Diversity of Industries

According to the Department of Commerce, in 1943 the thirteen Southern states had a total income of twenty-six billions of dollars, earned as follows: sixty-six per cent in wages and salaries; twenty-two per cent proprietor's income; seven per cent, property income; five per cent all other income. Some of the needed increased income in the South can no doubt come from more efficient production on our farms, but in the main it must come from greater industrialization. There are more people living on our farms now than the farms can support in an adequate manner. Thus we suffer from a lower income in comparison with other sections of the nation which have a greater percentage of their workers in industry. Between forty and fifty per cent of our people live on farms whereas in the rest of the United States only a few more than twenty per cent live on farms. In our effort to raise our total Southern income to fifty billion or more, must we not then work toward a rapid increase and diversification of industries in the South?

The evidence is irresistible. In 1940, Mississippi had a per capita income of \$205 with fifty-nine per cent of her population on the farms. Contrast this with Florida's average per capita income during the same year which was \$472 with only twenty per cent of her population on the farms. The figures are the same in all comparisons, the greater the income, the greater the percentage of workers in industry.

It is the opinion of Mordecai Ezekiel of the U. S. Department of Agriculture, that by 1956 we should have approximately sixteen million gainfully employed people in the South—about three million on the farms, forestry and fishing, and the other thirteen million in non-agricultural projects, such as mining, manufacturing and mechanical industries, transportation and communication, trade, public service, professional service, domestic and personal service and clerical occupations. This will call for sixty per cent more opportu-

ities for non-agricultural income than before the war, with, necessarily, a corresponding reduction in percentage of people dependent for a living on farming. Concluding an address he made in Atlanta, April 11, 1945, Mr. Ezekiel said:

"The years immediately after the war will offer the South an exceptional opportunity to 'get in on the ground floor' of a nationwide industrial expansion. During that period, if we are to achieve full employment, the nation must create new peace-time work places for many millions more workers than it ever employed in peace. If the South pushes industrialization vigorously in that period, it can expand its industry as a part of the nationwide expansion without having to steal industries from anywhere else. It can reorganize its agriculture for greater efficiency and better incomes without public supports. Once that period is past, and the new industries are created over the country as a whole, the South can expand further only in strong competition for markets and for workers with industries already established in other parts of the country. During the next few years the South can grow with the great national post-war expansion. Later on would be too late—such an opportunity may not come again this century."

In the necessary movement toward the industrialization of the South there are a number of factors we need to bear in mind.

Local Ownership and Operation

If we are to achieve a higher standard of living for our people, we must plan wisely and adequately and then see to it that steps are taken promptly and vigorously for its achievement. One could hope, of course, that, in the main, we shall be able to find native capital for the establishment of these proposed industries. Too much of our Southern created wealth is being drained away from us into the North and East by way of excess profits and dividends. Would it not be both desirable and possible for the states to create local "R.F.C.'s" to provide the funds wherever local capital is not present or available in sufficient magnitude? Until such time as our total income in the South reaches the national average, it will be highly desirable that we retain for our own people the goods and services they produce by their own labor. The rights of tool users must be protected along with the rights of tool owners.

Just and Equitable Distribution

As our total wealth increases in the South, more money will be available by way of taxation for the improvement and expansion of public institutions and services. This is as it ought to be. More funds are needed for the expansion of our educational facilities. At the present time we are doing a heroic and increasingly effective job with inadequate financial support, which cannot be forthcoming without Federal aid or greatly increased wealth in the South. The same is true of other public needs.

But with the coming of an industrialized South, we need to guard against the exploitation of our people who labor with their hands. A just and fair proportion of goods and services thus produced should be made available to them in the form of steadily increasing incomes. This means that a disproportionate share of the wealth must not be set aside for salaries of management, dividends and interest.

In the South, if we are to find a cure for our economic ills, we must get rid of the philosophy of the low wage system. Much too long have too few of our people enjoyed incomes sufficient to maintain themselves on more than a bare subsistence level.

In November, 1945, the Southern Patriot, published by the Southern Conference for Human Welfare, quoting from Bureau of Labor statistics, revealed that "during the spring and summer of 1943, when industry's boom was already well underway, average hourly rates for common labor in the Southeastern states for the following industries were: food and allied products, 38.9¢; leather and leather products 40.0¢; lumber and basic lumber products, 40.9¢; furniture and finished lumber products, 41.0¢; transportation equipment and metals, 60.0¢." Similar figures could be shown for other industries, especially textiles. As a protection for our people, then, one of our first objectivees should be to set minimum wages at not less than decent subsistence levels and that this floor should be made higher as more and more wealth is created. None of us can be very secure, either in wealth or health, so long as any of us desperately needs either.

Labor Unions are Here to Stay

In the struggle for a higher standard of living, labor

unions have proven their worth throughout the nation. They will be with us in the South in greater number as we become more and more industrialized. We will not only recognize but encourage the rights of our people to associate themselves with one another for the purpose of bargaining collectively for adequate wages and decent living conditions. We should regard as suspiciously un-American any idea or movement which would seek to strengthen the unity of management and capital and at the same time seek to discourage or hamper the associating together of men and women who labor for their common welfare. We ought to work out some way for management, labor and the consuming public to work together for the good of all.

A Challenge to the Churches

When Jesus said, "I am come that ye might have life and that ye might have it more abundantly," He undoubtedly had in mind a spiritual quality of mind and soul gloriously transcending the material realm. The Kingly rule of the Father God, for which Jesus prayed and for which He died, cannot by any stretch of the imagination be declared wholly identical with a prosperous and just economic order. God's Kingdom envisions a great deal more, but surely not less than that. It may be true that even God can find no way to pour out His richest blessings upon us, until we have learned the elemental lesson of how to handle properly and fairly such simple things as food, shelter and clothing, medical care and educational facilities. The earth is the Lord's. The landlord is only His Steward, who will be held accountable for the proper use of the things entrusted to his care. Let us labor together to improve the physical lives of our people as foundation and preparation for those greater reaches of spiritual achievement all of us would like to enjoy.

The Baptist South

Southern Baptists have a peculiar and an urgent responsibility. Although Baptists in general are but two per cent of the world's church population, in the thirteen Southern states of this nation we are forty-five per cent. Let this be said to our everlasting credit and to the glory of God. We have succeeded in enrolling the people in large numbers. The job is not perfectly done, but we are on our way. These millions

of Baptists, as well as their friends and neighbors, provide us with supreme privileges and sacred obligations. Recognizing as we always have, the sacredness of the individual conscience before God and man, let us emphasize also the sacredness of all life. Let us do what we can, in all the ways we can, to preserve and nourish life on the physical as well as on the mental and spiritual levels. There must ever be a material reference in all our Christian experiences.

Our Colored Friends

In all that we undertake to do for and with one another as Southern people, we are not forgetting that one-fourth of them are members of the colored race. They, too, are citizens of America. Even more important, they, too, are sons of God, having been created in His image. What we want for white people, we want also for our colored brethren. For our sakes, as well as for theirs, in all our strivings toward the richer, fuller life, we would include our Negro friends who work with us and for us. We would help them to achieve their "inalienable rights to life, liberty and the pursuit of happiness." For them we want equal opportunities—in the exercise of the franchise, local and national; equal opportunity to work that they may make real contributions to the wealth and health of all of us; equal opportunity for educational and vocational training; equal pay for equal quality and quantity of work. This is the American Way. This is the Way of the Master. It is His Truth and His Life. In the language of Thomas A. Kempis, "Without His Way there is no going, without His Truth no knowing, without His Life no living."

BOOKS

The Tragic Sense of Life

BY WILLIAM H. POTEAT

A great sense of security is always produced by the cool and spacious chambers of systematic philosophy, carpeted with rich language to deaden the sound of life. Man is always tempted. Spiritual rest—which is spiritual death—in a precise architecture of the mind never loses its appeal. And man's surrender is as old as his History and as easy to forgive as his fear.

But, uninhibited by his love for an objective, manipulable cosmic order, there is lodged in man that spiritual protest which, unbidden, will suddenly exchange his illusions for new and desperate wisdom, even at the price of nakedness and the loss of Eden.

If this is true of ordinary men, it is hardly less true of philosophers. And yet how rare among either are eyes that can look unblinking at the sun?

The recent publication of a volume of essays by Don Miquel de Unamuno entitled *Perplexities and Paradoxes** gives us occasion to examine the contribution of this fearless Spanish philosopher.

The major work of Unamuno is the *Tragic Sense of Life in Men and in Peoples* wherein he sets out to "distract us from our

distractions." *Perplexities and Paradoxes* is a collection of essays on every subject from Politics to Lust from the mind of this most catholic-minded man. Even in translation the sparkle of his style shows through. At his best Unamuno has no peer when armed with the scalpel of dialectic. More than this he has a gift for phrase making that would stab us awake even if he were not profound. Says he: "My intention is and will continue to be, that those who read my works shall think and meditate upon fundamental questions, and has never been to hand them completed thoughts. I have always sought to agitate and, even better, to stimulate, rather than to instruct. Neither do I sell bread, nor is it bread, but yeast or ferment."

Though Unamuno himself would be the first to satirize such classification, it is interesting to regard him in the light of two important philosophical tendencies in the modern world. They are the tendency toward irrationalism and that toward existentialism.

By definition these two trends defy systematization, but they represent two clear-cut approaches to philosophizing.

Irrationalism makes the emphasis that there is a wisdom

* *Perplexities and Paradoxes*. Don Miquel de Unamuno. New York, 1945. Philosophical Library.

deeper than reason inaccessible to the categories of the mind, a kind of will so allied with life that it preserves life from the despair or the agnosticism toward which reason would lead it. To quote from the *Tragic Sense of Life*: "Faith is in its essence simply a matter of will, not of reason . . . to believe is to wish to believe, and to believe in God is, before all and above all, to wish that there may be a God. In the same way, to believe in the immortality of the soul is to wish that the soul may be immortal, but to wish it with such force that this volition shall trample reason under foot and pass beyond it."

The philosophers of existence fear the dangers of abstraction in philosophy, believing with Kierkegaard that too many philosophers have erected for themselves beautiful castles of thought only to live beside them in a dog house. The Existentialists, to use another phrase of Unamuno, start with "the man of flesh and bone."

To be more precise, these thinkers begin not with an epistemological argument, proceeding to an examination of Reality as an "object of thought," and dealing with relations which stand "outside" the thinking mind. They concern themselves first with the reality of immediate experience in their actual living. Existential thinking, in short, starts not with philosophy but with the philosopher in the situation of his existence.

So to reflect upon the usual material of philosophy is to in-

ject a subjective pathos into all our knowledge. It means to begin with the terrifying implications of existence, with the dizzying fact of incommunicable individual consciousness. It is a reversal of Descartes' primary assumption, "I think, therefore I am." As Unamuno puts it: "'I think, therefore I am,' can only mean 'I think, therefore I am a thinker'; this being of the 'I am,' which is deduced from 'I think,' is merely a knowing; this being is knowledge, but not life. And the primary reality is not that I think, but that I live, for there are those who also live who do not think."

This insight, of course, cuts back across three centuries of rationalism and partakes of the genius of the religion of Israel. It is within this tradition that the problem of personal existence is crucial, for here the "I am" which is affirmed cannot turn and flee from itself; it is arrested by the confrontation of a Divine and transcendent personality which puts, and refuses to withdraw the withering question: "Who are you?" This faith is not the religion of Golden Age Greece or of the early Christian Fathers which seeks to move cautiously on the pseudopodia of rational proof to the existence of God. This is the religion of the existing individual, caught in the arms of the living God, whose consciousness reverberates with the thundering affirmation: "I am that I am." This is not the religion of systems or of theologians, but of personalities.

What, then, is this Tragic

Sense of Life? It is living in that terrifying tension of personal self-consciousness, which is the source of all our passionate suffering, pathetically aware that no ultimate certainty is vouchsafed to us. It is to be a battleground between our reason, which ever holds our faith suspect, and our faith, which would trample reason under foot. It is to return to the community of selves whose anguish gives us pity and whose hunger gives us love. As the Spaniard puts it: "Scepticism, uncertainty—the position to which reason, by practicing its analysis upon itself, upon its own validity, at last arrives—is the foundation upon which the heart's despair must build up its hope."

I ask myself: Is it not a cruel destiny (Is this destiny, indeed?) that I should learn to love consciousness so well only to have to face one day the unimaginable and intolerable—unimaginable because intolerable—the extinction of myself? What malevolence could conspire to light this feeble candle which am I, only impatiently to snuff me out. Were it not better I had never known myself?

What are to be the implications of all this to our Christian thinking? Certainly one is that we ought to become familiar with the mind of Unamuno through these two books.

Finally, we must ask: If we cannot "be saved" by a philosophical system, can we "be saved" by a church? A denomination? A priestly practice? Is not the ultimately religious category

that moment when we are thrust back—are confronted—when we come face to face with our own mortality and seek some human finality to the universe? Are we not after all cast off from all companionship at this moment save that mystery which calls from beyond the beyonds saying: Thou art! And we are forced to answer in trembling: I am! What am I?

The Soviet Power.

By Hewlett Johnson, Dean of Canterbury.

New York: Modern Age Books, 1940. Price \$2.50, paper binding 35 cents.

"The Soviet Power" was published in 1940. Many good books about Russia have come from the press since then, but no one could go wrong by reading "The Soviet Power" before reading any of the later publications. One reader of the book said, "This is the greatest book ever printed in the English language." I can hardly say that for the book. But I do say, it is must reading for those who desire to know the truth about Russia.

The book is written by one of our international Christian leaders. He is no rabble rouser, but holds one of the most honorable positions in the Christian part of the world. Those who will say that the book presents only the good side of the Soviet Union will, I think, have to admit that there are good reasons to believe that there could not have been any selfish reason for the author to omit any facts that

would make his picture of Russia a farce. There must be a lot of truth in the book.

Since 1917 we have been daily fed a lot of lies, half-truths and the ugly facts about Communistic Russia, through the propaganda machines of the economic and political imperialists. But most of us have read little about the constructive things that have been accomplished in Russia since the revolution of 1917. This book offers us such reading, and I know of no writer about Russia that we have more reason to trust than the Dean of Canterbury.

The book is composed of six little books, either of which might be read profitably without reading the others. However, to get the full meaning of any part of the book it is necessary to start with book one and read straight through.

In the first part of the book there is a brief, but excellent, autobiography of the author along with his appraisal of Capitalism and of Christianity; a historical sketch of the Tsarist Russia and the author's esteem of the Soviet's program and plan.

The rest of the book is the romantic story of the economic, political, cultural, mental and spiritual achievements of the Soviet Union. There is hardly a page in the book that would not prevent a sleepy person from going to sleep. The chapters, "The New Womanhood" and "Soviet Women in the East," tell a story of an accomplishment that requires going back to the abolition of slavery to find its

equal. The Epilogue contains enough historical facts to more than repay for the cost of the book.

It is obvious that world peace is impossible for long, unless the two greatest countries, the United States and Russia, at least, understand and appreciate each other. This book will help the people of America in this respect more than any other book. That, it seems, would make it a must book for everyone.

The following is an example of the literary quality of the book.

"What, it may be asked, are my own views and desires . . . I want a social order that is truly moral where the great masses of toiling humanity can be liberated to creative activity. I want this change to come, if possible, peacefully and with a minimum of social upheaval and dislocation. The way of violence inevitably creates fresh injustices and deepens the wells of bitterness.

"I look out from my window on one of the fairest scenes in England's green and pleasant land. I see the gardens, the lawns, the flowers and behind them the Cathedral that I love; a poem in stone, fashioned by England's craftsmen throughout the ages, one of man's noblest offerings to God. Today it trembles beneath the blast of war. Below, in the exquisite undercroft chapel, little children, sheltering for safety, sing their songs, whilst above machine guns rattle and bullets descend

from the blue vault of a perfect September sky.

"This is the world, beauteous and hideous, that mankind has made. What divine purpose runs through it? Must man ever learn only through suffering? One thing seems sure. In this brutal and bloody travail a new world is being born. These are the pangs of birth—not death. Purg-ed by this anguish men may find, as find I feel convinced they will, that only through community, fellowship and love can be applied all those noble gifts that God has given for the enrichment of human life." (P. 345)

John B. Isom

Erasing the Color Line.

By George M. Houser.

New York: Fellowship

Publications, 1945. pp. 63.

Bibliography. \$.25.

A real test of democracy lies in its treatment of minority groups. Many forces are now working in the United States to assure justice and protection for racial minorities.

In this little book the author seeks to explain how one approach has been tried with success by Negroes and their white friends in some Northern urban communities.

He assumes at the outset that for the past decade there has been a steadily rising tide of tension in the intensity of the racial problem in America. Several possible approaches to the problem are suggested: Segregation, "the cultural pattern of the South, and of certain local-

ities in the North," "reactionary." Neutrality, "just upholds the status quo." Education, "good as far as it goes," but not sufficiently virile. Political action, pressure group technique. Legal action, helps some. Government action, enforced policy, helps temporarily. Violence, sometimes justified, but leads to hostile public opinion. Non-violent direct action, group action discipline with the power of persuasion to change policy.

The non-violent approach Mr. Houser discusses at length by citing groups practicing such direct action in restaurants, barber shops, swimming pools, skating rinks, theatres, prisons, and in employment discrimination. Techniques used are: investigation of the injustice, negotiation, education, public pressure, demonstrations, non-cooperation, non-retaliation.

Most obvious weaknesses of the book are:

All illustrations are taken from Northern urban society. The author does not come to grips with the racial problem in the South or in rural society where most Negroes live and work. The discussion deals with only one minority racial group, and we have several in America. No mention is made of the one most essential element in shaping moral character and social structure—religion. No assurance is given that non-violent action on a larger scale will not become violent. The matter of discipline in such action is of paramount importance.

The book is well worth read-

ing, but is not a vital discussion of one of America's most urgent social problems.

Garland A. Hendricks

*How to Read and Enjoy
the Bible.*

By Maurice Clarke.

Louisville. The Cloister Press,
1944. pp 72. Bibliography. \$1.00.

In the introduction of this volume, the reader is informed "that this is not a book to be read," for it is a work book. It suggests Bible reading that requires thoughtful study, reading of supplementary material, and the answering of specific questions. The content is in complete accord with all the title suggests. In connection with the outline of study, a bibliography has been carefully selected as tools for the study of the Bible. A directed study of individual books and characters is presented; also tracing the development of great ideas, as the conception of God, and other doctrinal views, found in both the Old and New Testaments. Thought provoking questions are raised. Answers to these questions are to be found through suggested reading, aided by "hints" from the author.

This volume is well-arranged and will greatly aid in eradication, if studiously followed, the general complaint among Protestant leaders concerning the Bible "that it is very little read and less understood." The author replaces random or aimless Bible

reading with guided and progressive study. The reader is challenged to a broad and analytical study of the Bible that should enhance its value, retain the beauty, and enable him to find in it added meaning for the religious issues of life. When possible, it is advisable that trained leadership assist in the study of the book, for references and questions are perhaps above the understanding of the average layman, and suggested sources are not generally available.

J. Wade Baker

BOOKS RECEIVED

The Way, the Truth and the Life. By Glenn Clark. New York: Harper & Bros., 1946.

Little Superman. By Heinrich Mann. New York: Creative Age Press, 1945.

Tolstoy. By Janko Lavrin. New York: McMillan & Co., 1946.

Christianity in Crisis. By Eric Montizambert. Louisville: The Cloister Press, 1945.

The Significance of Silence and other Sermons. By Leslie Weatherhead. Nashville: Abingdon-Cokesbury, 1946.

White Man's Burden. By Ruth Smith. New York, 1946. The Vanguard Press.

River of Years. By Joseph Fort Newton. New York, 1946. J. P. Lippincott Co.

Foundations of Reconstruction. By Elton Trueblood. New York, 1946. Harper and Bros.

NEWS

SOUTHERN BAPTIST SPOKESMAN OPPOSES DRAFT EXTENSION

WASHINGTON, D. C.—Rev. J. M. Dawson, of Waco, Texas, chairman of the Southern Baptist Convention committee on world peace, was one of a number of witnesses who appeared before the House military affairs committee to protest extension of the Selective Service and Training Act of 1940, as amended, which expires May 15.

He said in an extemporaneous statement that his committee believes the Army's needs can be obtained through voluntary enlistment.

The armed services are seeking a one-year extension of the draft.—(RNS).

WAKE FOREST COLLEGE OFFERED \$16,000,000

WAKE FOREST, N. C.—Wake Forest College, 112-year-old Baptist institution, has been offered more than \$16,000,000 by the Reynolds Foundation of North Carolina on condition the school move from Wake Forest to Winston-Salem where the Baptist medical school and hospital are now located.

Announcement of the offer was made by John Oates of Fayetteville, N. C., president of the Wake Forest Board of Trustees. Under the proposed plan, the Founda-

tion's net income of \$235,000 annually would be pledged to the school. As the Foundation grows, the net income is expected to reach \$350,000 annually.

Final decision on accepting the gift will be made by the North Carolina Baptist Convention, meeting in November.

LOS ANGELES CHURCH MAKES BROTHERHOOD WORK

LOS ANGELES—At a service of the All People's Christian Church and Community Center here, twelve persons proved that brotherhood can be a reality and that democracy can succeed in practice.

When Pastor Dan B. Genung extended an invitation to membership, four Caucasians, two Mexicans, two Japanese, three Negroes, and one Chinese responded.

Two weeks later, when the invitation was renewed at the close of a church service, two Negro young people joined the church, a home missions institution of Disciples of Christ supported by funds of the United Christian Missionary Society of Indianapolis.

J. E. Wilkinson of the Hollywood-Beverly Christian Church is chairman of the advisory board of the All People's Church.

—(RNS).

SOUTHERN BAPTIST PROJECT TWELVE MILLION GOAL FOR 1947

NASHVILLE, Tenn. — A \$12,-000,000 program for 1947, double the 1946 goal, will be recommended to the Southern Baptist Convention when it meets at Miami, Fla., May 15-19, it was announced following a meeting of the Administrative Committee of the Convention's Executive Committee here.

Five million dollars will be the goal for the regular Cooperative Program of the denomination, and an additional \$7,000,000 will be sought in Southwide campaigns for relief and rehabilitation of Southern Baptist work at home and abroad.

The \$7,000,000 goal for relief and rehabilitation in 1947 would be divided as follows: (1) The Foreign Mission Board, \$1,500,000 for relief and \$2,000,000 for rehabilitation, a total of \$3,500,000; (2) Home Mission Board, \$500,000; (3) Southern Baptist Seminary, \$967,000; (4) Southwestern Seminary, \$829,000; (5) Baptist Bible Institute, \$829,000; (6) American Baptist Seminary (Negro), \$75,000; (7) Relief and Annuity Board, \$250,000; (8) Radio Committee, \$50,000.—(RNS).

WORLD COUNCIL SETS RECONSTRUCTION GOALS

GENEVA (By Wireless) — A ratio of two-thirds for spiritual aid and one-third for material aid to churches in war-affected countries was set by the Department of Reconstruction and In-

ter-Church Aid of the World Council of Churches here as its goal for the next six months. The decision was made at a conference attended by delegates from the United States and twelve European countries, who agreed to change this ratio semi-annually.

A resolution adopted by the conference declared churches should bear the sole responsibility of rebuilding religious life, while the main burden of relief should rest upon government and secular agencies.

"It is our conviction that Europe needs most of all a spiritual revival, which can only come through strengthening the churches," the resolution stated. "It is the clear demand of Christian long-term strategy that we concentrate our energy on this first, preeminent task."

Dr. Robbins W. Barstow, of New York, director of the Commission for World Council Service, told the conference it would be "tragic if American churches used church aid for denominational propaganda, and equally tragic if Europe used it in a way that would increase denominationalism and divisiveness."

An English delegate, Eleanora Iredale, secretary of the British Council of Christian Reconstruction in Europe, warned that churches must not be content at this time to tackle only immediate reconstruction needs. She said churches "must also lay the foundations for international friendship which will enable churches of all countries represented in the World Council

to be a really living, working co-operative fellowship."

Miss Iredale said British churchmen are anxious to aid continental ministers, theological students and able young church leaders to visit Britain and exchange ideas as to how best to build the church together.

Dr. Alphons Koechlin, president of the Swiss Church Federation, who presided urged that such visits be reciprocal. He said the continent is "anxious for visitors from the United States and Great Britain."—(RNS).

CALIFORNIA DECISION OUTLAWS SEGREGATION OF MEXICAN CHILDREN

San Diego, California.—Declaring that "a paramount requisite in the American system of education is social equality," Federal Judge Paul J. McCormick recently outlawed segregation of Mexican school children in Orange County, where the educational authorities had maintained separate schools for pupils of Mexican parentage. Overruling the defense argument that the Mexican children were handicapped by deficiencies in the use of English, the Court asserted that evidence showed language tests had often been inadequate, and that the mere giving of a Mexican or other Latin American name resulted automatically in segregation. Judge McCormick also held that "Spanish-speaking children are retarded in learning English by lack of exposure to its use because of segregation. . . ."

While the decision was handed down with specific reference to a single county in a single state, it is expected to have eventual repercussions throughout California and to be widely quoted in subsequent cases in other states of the Union. It has been hailed with enthusiasm by those who have been working for better relations with Mexicans inside the United States and Mexico, as well as with Latin Americans everywhere.

Segregation, said Judge McCormick, clearly disturbed rights that were "secured by the supreme law of the land." Even in cases requiring temporary separation of students in special language classes, so that individual treatment could be given, the Court ruled that "such segregation must be based wholly upon indiscriminate foreign language impediments in the individual child, regardless of his ethnic traits or ancestry."

—(WP).

MINISTERS DISASSOCIATE PROTESTANTS FROM KLAN

MIAMI, Fla. — The Greater Miami Ministerial Association unanimously adopted a resolution here opposing revival of the Ku Klux Klan in South Florida; disassociating the Protestant church from "such an intolerant movement;" asking people to refrain from joining the organization; and calling upon officials to stop it so far as legally possible.

The action followed an appeal by the president, Rev. C. G.

Johnstone, who said the press had asked the pastors to take a position.

Rev. Glenn C. James of the White Temple Methodist church charged that the Klan is mainly supported by pagans, not Protestants, but that Jews and Catholics are inclined to place responsibility for it upon Protestants.

Rev. J. Blanton Bell, president of the Ministers' Association of Richmond, Va., endorsed the action of the Miami association, terming the intolerance of the Klan a great danger to the country.—(RNS).

REPORTS ITALIAN PROTESTANTS STILL DENIED COMPLETE RELIGIOUS FREEDOM

GENEVA (By Wireless)—Italian Protestants are still denied complete freedom of religion, Manfredi Ronchi, executive secretary of the Baptist Union of Italy, told a press conference here closing a five-day meeting of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

"Italian Protestants," Ronchi declared, "do not yet have full freedom of religion because Fascist church laws are still effective. The Allies abolished Fascist racial decrees but not the church

laws. One of these church laws forbids Protestants to purchase land for new churches or to rent quarters for religious services."
—(RNS).

ALASKA BAPTIST CONVEN- TION TO BE ORGANIZED ..

ANCHORAGE, Alaska — Representatives of several Baptist groups will meet at the First Baptist church here, April 10-11, for the purpose of organizing an Alaska Baptist Convention, the Rev. William A. Petty, president of the College of Alaska, announced.

Baptist work in Alaska was started by a Southern Baptist chaplain about three years ago and has grown to include churches at Anchorage and Juneau, missions at Fairbanks and East Anchorage, and the college. Ground has already been obtained on a small lake for an orphanage and for summer encampments. All churches and missions have pastors.

"With a convention organized and cooperative funds coming in, missionaries can be sent out to build new missions that will grow into new churches," Mr. Petty said. "How wonderful it is that Alaska, America's last frontier which is one-sixth the size of the United States, may even yet be built upon the solid rock, Jesus Christ.—(RNS).

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CONTENTS

Editorials	179
What Think Ye of the Christ?.....W. O. CARVER.....	183
My Brother's Keeper.....J. T. McRAE.....	191
Worker-Management Cooperation.....WILSON WOODCOCK	195
Rural Churches in an Urban Civilization GARLAND A. HENDRICKS.....	196
Books	200
Correspondence	202
News	205

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J. T. McRAE, a graduate of Bowman Gray Medical School of Wake Forest College in Winston-Salem, N. C., is a volunteer for foreign missions service but is now serving in the United States Army.

WILSON WOODCOCK is the pastor of the College Park Baptist Church in Greensboro, N. C.

GARLAND A. HENDRICKS, frequent contributor to this magazine, is pastor of Olive Chapel at Apex, N. C.

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EDITORIALS

Labor Unions Southward Ho

ANOTHER invasion is about to move south of the Mason and Dixon Line. This time it is the ranks, not of the Federal Government, but of organized labor, but it would be difficult to decide which of the "furriners" is more devoutly resented. Like it or not, the C.I.O. and the A.F. of L. are out to recruit the southern laborer and they are going to succeed. Their ambitious programs, already launched in competition with each other, aim at the organization not of thousands but of hundreds of thousands of southern workers. The South, they frankly insist, will be organized with definite and obvious political aims in view. As one leader put it: "The C.I.O. in Tennessee is going to get its feet wet in politics this year. We're going to jump right into the middle of the political scene and stage a real campaign to get all C.I.O. members and everybody else in the state to vote in the August elections." What sort of fate this virile entrance into politics spells for the traditional poll tax, anti-labor, white supremacy congressman we have been sending year after year back to Washington can be easily guessed.

The important thing for the churches to remember at the outset is the fact that while many of labor's most capable leaders are churchmen, and loyal churchmen, the labor movement as a whole has struggled and progressed without benefit of clergy and church, conscious for the most part of a silent if not overt opposition of institutional religion. Here is developing in our Southland, if we can but see it, what may in less than a generation be the strongest political force among us, which is none too friendly to our churches, and on which our churches, in their bourgeoisie complacency, have lost little friendship. Here is a field which should stir our missionary zeal just as deeply as "the lesser breeds without the law" on some foreign shore. There is a "New South" in the making, a South which even the prophetic eyes of Henry W. Grady could not have visualized. And it must never be forged apart from the Church of the Living God. Then let

the labor union organize the laborer and the laborer in God's vineyard Christianize the labor union.—*W.W.F.*

"Shall We Say Grace?"

WHETHER at the feeding of the five thousand in a desert place apart or at the sharing of the paschal feast in the upper room, our Lord remembered to bless and give thanks before eating. "Saying the grace" has through the centuries been the custom of his followers, thus making a sacrament of the breaking of bread. Today, however, in an age of streamlined irreverence, this ancient custom seems to be losing in a struggle for survival. Every minister has felt the tension, the uncertainty, the embarrassment in homes where it has long since been abandoned. And in a public restaurant who would court the risk of being thought odd, or a pious humbug at best, by asking a group, "Shall we have a blessing?"

In her column, "My Day," Mrs. Eleanor Roosevelt recently deplored the loss of the habit of saying grace and observed how wholeheartedly we should enter into thanksgiving for our easily-acquired bounty. And then she mentioned—and the order is perfect—a cartoon by Herblock of the Washington Post in which three correct, comfortable-looking, conventional people sit down to an ample table against a background of thousands of half-starved, skeletonized children's faces. And the caption reads: "Shall we say grace?" Perhaps the best way to stultify our consciences is to refrain from saying grace, for no one can sincerely thank God for his daily consumption of 3,300 and more calories without thinking grimly of the diet of millions upon millions of others who are trying to subsist upon 1,300, and 1,000, and 800 calories. Gratitude is always followed by a desire to share, and gratitude seems too uncomfortable a thing to America today.

Herblock's cartoon, however, has been reprinted and posted in public eating places. It ought to be hung in every home and every heart.—*W.W.F.*

Free the Conscientious Objectors

NOTHING just now should be more disturbing to the conscience of America than the continued imprisonment of men who went to prison during the war because of their convictions. While the public would nod general approval to any amnesty granted to felons released from prison to serve honorably in military service, it should not be allowed to forget that the conscientious objectors, still in prison though war has passed, cannot in the ordinary sense be classed as felons. Congress and the White House should be bombarded with appeals for a general amnesty for them now and for the restoration of full civil rights to them and to other conscientious objectors who have completed their terms.

The Federal Council of the Churches of Christ in America has through its president, Bishop G. Bromley Oxnam, sent an appeal to President Truman conveying a resolution adopted by the Executive Committee of the Council. Bishop Oxnam said in part: "It is our earnest hope that such steps may be taken as are required to release men who are imprisoned solely for the sake of conscientious convictions . . . Now that the war is over there is no reason to hold longer in prison men who believed they could not bear arms because of firmly held principles of religious conscience and individual liberty. While most churchmen do not share the views of these men concerning war, they are fully sensitive to the vital importance of preserving freedom to believe and to act according to the deepest convictions of individual conscience . . . We are convinced that presidential amnesty in their behalf would be in keeping with our American ideals of democracy and individual freedom."—*W.W.F.*

The Negro and the Ballot

DR. O. P. GILBERT, editor of *The Christian Index*, a Georgia Baptist convention publication, in a recent speech to the Georgia Council of Church Women said, "I do not believe we should make any distinction at the polls on the basis of color, but I think the franchise should be based

on the intelligence of the people . . . I'm wondering if the Negro, as a whole, is capable of voting intelligently. The Negro is an emotional man. For a time he will be concerned with paying off and getting even at the polls."

CHRISTIAN FRONTIERS agrees with Dr. Gilbert that we should not make any distinction at the polls on the basis of color; however, we think the other part of his statement—"I am wondering if the Negro, as a whole, is capable of voting intelligently"—is certainly open to question. Of course, we all agree that voting should be based on intelligence; but after all, intelligence is a relative matter. Just how intelligent should a man be to vote, and who is to appraise this intelligence?

Obviously Dr. Gilbert is laboring under that form of stereotype thinking which blinds the Southerner to the true nature of the problem. "The Negro is an emotional man." Here is a blanket statement against an entire race. All thinking which refuses to see the Negro as an individual is unfair and unchristian. Dr. Gilbert is to be commended for his willingness to do away with color as a basis of distinction at the polls; however, he is not yet free from the type of thinking so dear to the hearts of Southerners. CHRISTIAN FRONTIERS advocates at all times that the Negro should be looked upon as an individual human being and not through the smoked lens of stereotype thinking.—*D.K.B.*

What Think Ye of the Christ?

W. O. CARVER

JESUS ADDRESSED this question to the official leaders of the Jewish religion and nation at the consummation of his ministry. (See Matthew 23:41-46.) These leaders had been seeking in repeated approaches to test Him out and to pass judgment on Him and to discredit Him before the masses. The climax of their attacks came when a scribe posed the question: "Teacher, which is the great commandment in the law?" After answering this, Matthew tells us that while He had these officials before Him, He asked them this crucial question: "What think ye of the Christ? Whose son is He?"

He was not asking them their opinion of Himself personally. He was not now presenting Himself to them as the Messiah and asking, "What is your reaction to me?" He was asking them about their theory concerning the nature, the origin, the explanation and the work of the Messiah whom they expected and desired. They were ready with the answer. The question seemed to them entirely simple. They say unto Him, "David's son." That was to be taken as of course. But He is not done with them. Directing their attention to the 110th Psalm, He asked: "How then do you explain that in the Spirit David calls the Christ his Lord?" Then from the Psalm: "Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" Then Jesus asks, "If David called the Messiah his Lord, how can He be David's son?"

This ended the discussion, and we are told that from then on none of them dared ask him anything else. Jesus was thus leading them to the basic matter of all interpretation of Jesus. In the last analysis, in the ultimate explanation, how is the Messiah to be classified? Whose son is He? David's or God's? On the answer to that question hang all the controversies concerning the person of Jesus Christ. That question is of primary importance in the present world situation. The Christian message involves the interpretation of Christ whom we identify with Jesus. Whose son is He that He should be proclaimed and offered as the saviour of men and of mankind; the hope and the promise of world community in the

integration of all the sections and sects of our present confused and distraught humanity?

II

It is quite clear that Jesus meant definitely to reject the popular conception and also the theological interpretation of the Messiah whom God was to send "to save His people from their sins." So far as the record reveals, He does not discuss the implications of His question and of the radical difference between their theories and His claims. We can see at least three reasons why He rejected the explanation of the Messiah—Himself in His consciousness—which they offered.

First, as a son of David He would be a political Messiah. He would found a world empire with the Jews as the nucleal center and Jerusalem as the capital. Under this empire all the kingdoms of the world would be subordinated and thus would share in the blessings of heaven which the messianic reign was to bring. To be sure it would be an empire of peace, of justice, of liberty in all respects, but still a political empire. Jesus had faced this question in the wilderness temptations following his baptism. Satan had offered Him "all the kingdoms of the world and their glory." He decisively rejected it then; He persistently refused to accept it at the wish of His followers throughout his ministry; He rejects it now as not the sort of kingdom God was promising to the Hebrews or to the world.

The same question came up in another form when He stood before Pilate. When Pilate persisted in having him say whether or not He was a king, He agreed that He was, but not in the conception of king and kingdom which Pilate and the Jews had in mind. "My kingdom is not the kind that is sought by men in this age. If my kingdom was of this type then my officers would organize an army and lead it in conquest. They would not permit me to be delivered to the Jews. But in fact my kingdom does not derive from such a source." (See John 18:33 ff.)

A second reason why Jesus did not accept as a definitive explanation of Himself and His function that He was son of David lay in the fact that He would thus be a racial Messiah. In practically if not absolutely all the Jewish consciousness and hope of His day the Messiah was to accomplish and

constitute His work in the world as a member and a consummation of the Hebrew race. In His kingdom and reign the Hebrews would be at the head of the world. All other nations would share in the blessings of the messianic kingdom; but this would be on a plane of subordination and gladly confessed inferiority of standing in relation to God and His kingdom. The chief places in the kingdom would belong to Jews. Their position under the Messiah would be based on their right under the covenant with Abraham and by reason of their racial heritage from him. Jesus had definitely repudiated the racial concept for His messiahship and kingdom.

History has shown how vitally important this principle is. Recent modern history underscores that importance. Not one race but many have cursed themselves and hindered the progress of peace on earth and the hope of world community by reason of a complex of racial or national superiority and a will to hold first place among the peoples of the earth. In most such cases these "superior" races have, in varying degrees, claimed their sanction and the calling of divinity and of destiny. That is, they have adopted a messianic complex. It is sufficient to mention Italians, who have through fifteen centuries claimed first place in the Roman Catholic hierarchy which stresses its claim to the vice-gerency of God on earth with the right and the obligation to control all the nations and all the peoples; the Germans, who in one form and another from period to period have boasted their superiority and tried to establish it among the nations; the Anglo-Saxons, who in their older branch have developed the most powerful empire in history and have executed their rule with modest arrogance and their domination of races, vast and small, by the uncontestable relative benefits which they have bestowed upon all peoples. In their younger American branch the Anglo-Saxons have for their first three hundred years been happy in the isolation which their continent afforded them and in "the most perfect form of government" and "the highest standard of human living" ever to be experienced by a group of humanity, then in their last hundred years been gradually drawn into an imperialism which now weighs heavy upon their conscience but from which they have not found a

way of escape. The case is the same for the Japanese in their century of preparation for and attempt at world dominion. The tragedy of the Jews, so far as it is to be found within themselves and not in the injustice of other peoples, lies in their persistence of belief in racial superiority and messianic calling, a calling which they have never been willing actively to accept and discharge as a gospel for one human race.

We ought to be able now to see the deep wisdom and the divine courage of Jesus in refusing to accept the role of national Messiah which was involved in the Jewish use of the title son of David.

We have yet to note the most fundamental of all reasons why Jesus refused this explanation. Son of David implied a human Messiah, perfect, glorious, unselfish, godly, generous toward all men, but still human. He would be a supreme prophet—spokesman for the eternal God—the perfect ethical and spiritual teacher, the arbiter of ethical righteousness and justice, the prince of peace, yet in it all only the supreme human being, essentially son of man and only that.

The first generation of Christians, the apostles and prophets of Christianity, quickly discerned that the Christ whom they knew in their remembered and reported experiences of Jesus in the flesh, and especially in their experiences of the power of the Lord of glory in their own lives and work—that their Saviour and Lord could not be explained as a member of the human race. To be sure He was Son of Man. That was gloriously true and transcendently important. But that was not the truth. He had become Son of Man. He was essentially Son of God. Only thus could they understand Him. The Son of God had become Son of Man in order that He might bring to all the sons of men the possibility of becoming spiritual children of God.

Out of the basic conviction and rational necessity, they developed, without defining, their conception of the Trinity and understanding of atonement and reconciliation; of the purpose and destiny of their gospel; of "the glory of God in the church and in Christ Jesus throughout all generations of the age of the ages." Thus they understood themselves to be the bearers of "the gospel of the glory of the blessed Lord." This conviction which the life, and the teachings, and the

living power of Jesus the Christ has constituted the core of Christian history. And this interpretation of the son of David as the Son of Man because first of all Son of God is the only gospel for our own confused, suffering, and yet hopeful period of disastrous crisis for the human race.

III

The concern of Jesus that His gospel and enterprise should have a firm basis in the right interpretation of His person as Messiah is emphasized in a different way in another connection. All three synoptic Gospels report the crucial interview with the Twelve at Caesarea Philippi. There He is dealing with His own men, chosen and trained thus far to take over the responsibilities of the movement which He is inaugurating and on which the glory of God in the life of humanity will depend.

Jesus has been very patient with these men. He has adopted the method of inductive experience and reflection for them to arrive at their interpretation of Him. In dealing with the recognized Jewish leaders in the question considered above He was asking concerning their understanding of the nature of the Messiah, not bringing forward the question of Himself as the Messiah. Here with the Twelve the question is specifically about the interpretation of His own person. "Whom do men say that I, the Son of Man, am?" "Whom say ye that I am?"

He and they have reached a point at which it is necessary for them to define in explicit terms their experience of Him as they have known Him through more than two years, and as they have been intimately associated with Him for more than a year. They have given up their occupations, adjusted their personal and economic life to give themselves up fully to participation in the work which He is doing and to the kingdom which He is inaugurating. He knew that the determinative clash between His purpose and ideals and the hopes and ambitions of the Jewish people will not be delayed beyond a few more months. It is of the utmost importance that these friends of His shall be prepared for this experience and for what lies beyond it by clear-cut convictions concerning His person as the center of His message and of His movement. Hence this occasion and interview is of supreme im-

portance to Him and to them, an importance which they do not yet comprehend.

He begins by having them report the various reactions of the people concerning Him. These reactions were various and rather vague. It is significant that all of them placed Him in the category of prophets. He was for everybody an unusual person in the highest relation to God which their forms of thinking provided. But this was not enough for the men who were to be entrusted with His future and His plans for humanity.

He now asks them to formulate the conclusions to which they have been led through these varied intimate associations with Him and participation in His teaching, His work and the projection of His purpose which have thus far come into their consciousness. Peter answers with enthusiasm. They are sure that He is the Christ. Matthew gives us the fullest report, and reports that Peter added "the Son of the living God." The critical canon for dealing with multiple reports of events and sayings, that the shortest is the original while longer ones represent elaborations of reporters, is very superficial. Mark, for example, is obviously condensed at many points, as he produced his brief "Introduction to the Good News of Jesus Christ." We cannot of course be certain that Matthew's report represents exactly Peter's words. It is quite possible that Peter said much more than even Matthew reports.

The really important thing is that they placed Jesus definitely in a unique category, above all prophets, the final revealer and founder of God's promised order for the world. It may well be that at this time none of the Twelve would have thought of the Messiah as in any metaphysical sense Son of God. All that this term could mean for them they were in all probability prepared to attribute to Jesus at this time.

Jesus was rejoiced at the confession. It represented an experience which He explained as due to the working within Peter's spirit of the Father in Heaven. It was not a human discovery or teaching ("flesh and blood did not reveal it to him.") The Father in Heaven and these men on earth in their experience of Him were in agreement as to the interpretation of His person. On this bed-rock of a divinely mediated expe-

rience and interpretation Jesus could rest His hope of the future, and make it the foundation of the church and kingdom which He will build and bring into the world. This experience definitely realized in any man makes of that man "a living stone" (Pétros) ready to be placed in the structure of that church which is to be the abiding agency of the kingdom of God (cf I Peter 2:4), the "pillar and the ground of the truth" which is to determine the destiny of humanity (I Tim. 4:15).

Into the hands of men with this experience can be placed "the keys of the kingdom" which are to define the terms of admission to men who may enter and share in its meaning.

Jesus could not feel that his mission was secure until this experience had become definite in these few men. If it can be made definite and determinative in them it can be reproduced in other men and so "the gates of Hades" will never be able to resist the growth and the power of the work of "the Christ the Son of the living God."

IV

Yet even this is not enough. Notwithstanding His joy in having realized this much, He strongly charges that the Twelve will "tell no man that he is the Christ" at present. Why this charge becomes immediately evident—"From that time Jesus entered upon a course of instruction of His disciples that He must go to Jerusalem, suffer many things at the hands of the chief priests and the scribes and the elders and be put to death, and on the third day arise."

The reaction of the Twelve to the thought of the Messiah being killed was violent. Such an idea was utterly beyond belief and repugnant to all their ideas and expectations. Peter exclaimed, "Mercy, Lord, this shall not be!" He represented the unanimous feeling of all. The Messiah comes to take a throne, not to hang on a cross. He comes to rule in power and glory not to humiliation and death, which for them at this stage could only mean failure.

The disappointment of Jesus expresses itself in stern rebuke: "Get back behind me, Satan; you are a stumbling block; you are not thinking in terms of the nature and purpose of God but in terms of human ideas and ambitions." Then he

went on: "Not only do I go to the cross, but any man who wishes to go along with me must definitely repudiate the claims of his own personal ego, get him a cross, ready also for crucifixion, and then come along after me." Thus He raised emphatically the issue of the method of Messiahship in accomplishing his work. Not by power and domination but by sacrifice and suffering, by death and reconciliation, will men be brought into the kingdom of God.

A deep estrangement held Jesus and the Twelve aloof for a week. Then He selected three to spend a night in the mountain in prayer with Him. In that prayer experience, with the week of meditation, reflection and struggle to help them to understand, these three saw Him transfigured; heard Moses and Elijah discussing with Him this method of His death which the Twelve would not even permit Him to talk about; and heard a voice out of the cloud saying: "This is my Son, beloved, hear Him," as He interprets the necessity for the death of the Messiah as the Son of God in behalf of the sons of men.

By the two incidents which we have outlined in this paper Jesus made the true understanding and acceptance of His person the necessary starting point and power of the Christian gospel, the one hope for a redeemed world. Today all who use His name to declare divine deliverance from the chaos of confusion and ruin must start with the right experience of Jesus as the Son of God.

My Brother's Keeper

J. T. McRAE

CHRISTIAN COUNSELING means the guidance of others in the way of Christ, usually by means of the person-to-person interview. In its broadest sense it includes soul-winning. In its more narrow meaning it implies the effort on the part of one individual to find an answer to his problems based on Christian principles by means of conferring with another individual. It is to this latter use of the term that we give particular attention now.

Very often in the life of each individual there arise problems that must be solved, decisions that must be made, and plans that must be formulated and executed. The necessity for meeting these situations at times and in certain individuals causes mental confusion and conflict, thereby making the problem even more formidable, the issue even more obscure, and the plans even more difficult of achievement. Thus a vicious cycle is set up. It is out of just such situations as this that advice is often sought. Christian counseling does not end with the giving of advice, but aims toward leading the seeker to his greatest effectiveness in joyous Christian living.

In every case the effectiveness of one's witness for Christ is in direct proportion to his knowledge of Christ and His way of life and of human nature. Obviously then, the first requisite of a Christian counselor is that he have a personal experience with Christ. The better Christian he is, the better counselor he will be. He should pray, both in quiet meditation about his own life and in intercession for others. In many cases it is wise to let the counselee know that he is being prayed for. If this fact causes resentment, very often this resentment can be turned into a stepping-stone to success. In any other case it will be appreciated and in a peculiar way makes the counselee aware that he is not alone in facing his difficulties. This is especially true if two people pray together, and I have found that the most helpful single method of sharing the burden and responsibility with someone else.

The life of the person who would direct other lives must be exemplary. This is not to say that his life must be ultra-

conservative, for very often advice proffered by such an individual falls on deaf ears and is usually unsought. The counselor must be able to keep confidences and to instill confidence in the counselee. His life must command the respect of those about him. This requires that he be fundamentally honest, proficient in his work, reasonably diligent, and have a wide range of interests.

Very important in helping others solve their problems is an awareness of one's own limitations and a knowledge of how personality maladjustments arise. It should be remembered that at a given time an individual is the sum total of all the traits he inherited and the experiences he has undergone. Such a concept of personality makes for tolerance and causes the counselor to be less inclined to blame others for what they are and do.

It should be emphasized that the Christian counselor is not as much interested in solving individual problems as he is in directing lives so that they will be most useful. This requires a knowledge of the counselee which would seem to be superfluous to the solution of the immediate problem. Categorically stated, one's advice will be determined more by the individual than by the problem. Therefore as much as possible should be learned about the counselee. The physician routinely makes a thorough and detailed case history of his first interview with each patient. The Christian counselor has just as much need for a careful and painstaking case history. The family background should be inquired about as this gives some idea of the patient's heredity and his childhood environment. Specific inquiry should be made about childhood experiences, for conflicts and fears frequently stem from those days in a person's life when impressions are so easily made and so well remembered. One must start where the patient is, and in order to do this he must determine as well as possible the counselee's attitude toward the problem, whether it be indifference, fear, sense of guilt and shame, or confusion.

Finding out about the patient has a therapeutic as well as informative purpose. Many individuals with problems would like to tell someone and this mental catharsis usually proves to be helpful in clarifying the patient's thinking. The

counselor should have ready access to the facts about the patient. The writer has found it very helpful to keep notes made after leaving the counselee about his likes and dislikes, the specific facts about the problem being faced and the names of all individuals involved. A short "progress note" should be made after each subsequent event and interview. These records, though seemingly of no value at the time, will later prove to be very helpful. Since people do not like to be thought of too objectively, it is probably wise not to let the counselee know that notes are being kept.

A thorough understanding of the patient makes easier the task of understanding the problem. Each problem is different because the person involved is different from all others. Find out how many people are involved, who they are, how and why they are concerned in the problem. The counselee must be treated individually. No "rule of thumb" can be applied for given types of problems and particular classes of people.

As in the after-effects of disease, the by-products of particular situations are very often more devastating in their effect than the real problem. One of the worst of these is fear, usually fear of the consequences of a particular deed. A sense of guilt is also present in many cases. Though a sense of guilt is frequently very useful in getting a person to correct a wrong, it is usually a handicap rather than a stepping-stone in the restoration of the individual to greatest usefulness. The Christian's faith in forgiveness from God has its own therapeutic value. The feeling of conflict is the source of most of the personality maladjustment we see. If this conflict can be resolved, very often the cure is complete.

Fallacies of thinking must be corrected tactfully. Much of sex and love and sickness and child-bearing are surrounded with superstition and erroneous ideas. Religious superstition propagated by false teaching, especially in these fields, is the source of much difficulty. So-called religious fanatics are particularly prone to mental imbalance and very often their religious zeal is an effort, though poorly directed, to offset this tendency. The Christian counselor must be especially careful that his teaching is sound, both from the scientific and religious standpoint.

Whatever the issue, it must be clearly drawn. Much of

the confusion in the minds of others lies in a failure to see the issue as it is and therefore no clear-cut choice can be made. The physician often finds the source of an infection far removed from the most pronounced symptoms. The counselor must probe as deeply as the surgeon and find the root of the problem before the counselee can be given an understandable choice.

One of the most effective means of solving a problem is to get the person interested in someone else. Feeling then a responsibility to this individual, very often the counselee is deterred from engaging in some questionable activity. It is common knowledge that far too many of the "ailments" of mankind are due to man's constant thinking of himself and his aches and pains. Many cures are brought about with no treatment whatever except leading the patient's thinking into more useful channels. Counselors often find that no sooner is one problem solved than another arises. The counselee shadow-boxes his life away, inventing enemies to fight. Once his energy is directed to helping another person, his own troubles are diminished. This new forward step, as each new phase of treatment, must be timed accurately. If the counselee is "pushed" too much he will not be able to keep up and the result will be lack of progress.

A word of caution is in order. One should not accept responsibility which is not his to accept. He should avoid becoming accessory to the fact in any crime but rather should share this responsibility with the proper authorities. Any counselor must be willing to say, "I don't know." Very often parents can be brought in on a subject more easily by the counselor than by the counselee. Whoever the co-workers on any case, there must be mutual respect between them. The physician and minister in particular must learn to work together with respect each for the other's field.

Counseling has unlimited possibilities for effective witness by every Christian, whether doctor, lawyer, merchant, or chief. It is an art that should be mastered by everyone interested in helping his brother to live a full and useful Christian life.

Worker-Management Cooperation

A WORKMAN in a plant in New Orleans leaned against the wall and gazed idly out the window. Another workman tapped him on the shoulder, "What's the big idea Buddy?" he growled, "We are stockholders in this company; let's get busy."

This happened in a plant of which Lowry B. Eastland of Baton Rouge, La., a Baptist layman, is president. The plant was acquired by the present owners a short time ago. Eastland found the workmen bitter and disillusioned because some promises made to them by the former owners had not been kept. Eastland made them the offer to sell them stock in the concern at the same price he had paid for it. They accepted the offer and all the key employees at once became stockholders.

The operating officers of the company were chosen from the men who had been longest with it. The plant is run entirely by the employees. Eastland's activities in the company are confined to telephone consultations between Baton Rouge and New Orleans and occasional personal visits to the plant. Written reports are made monthly. Bonuses are paid to the men as employees, and dividends are paid to them as stockholders. Thus labor has entered into the field of management to the complete satisfaction of the entire personnel of the company.

Eastland is an active and efficient member of the Board of Trustees of the Baptist Bible Institute, a deacon in his own church, and a progressive citizen.—Wilson Woodcock.

Rural Churches In An Urban Civilization

GARLAND A. HENDRICKS

"**W**HATEVER makes men good Christians makes them good citizens." In an address delivered in the year 1820 Daniel Webster thus recognized the place of Christians in determining the world's moral character and civic structure. Christians, being "laborers together with God" (I Corinthians 3:9), move forward under divine compulsion to shape the world order after the mind of our Lord Jesus Christ.

I

Approximately one-half of the people who live in our modern world make a livelihood by cultivating the soil. At least three-fourths of the earth's inhabitants live in rural communities. Even in the industrialized United States one-fifth of our people are engaged in agriculture, and more than one-half live in rural communities. In the South at least two-thirds of the people are rural.

Yet ours is an urban-minded civilization. We consolidate country schools after city patterns. Most of our people now depend upon city-located commercial establishments for amusement and recreation. We elect to fill public offices smooth-tongued town politicians whose lip service to rural life has too often smacked of hypocrisy, dishonesty, and treachery.

We place a stigma upon rural life, referring to the country as "the sticks" and to the village as "the hick town." Farmers receive about one-half as much money income as others and their material standard of living lags behind that of urban folk. Most rural dwellers are still denied the advantages of such public services as good roads, telephones, and electricity which would lighten their back-bending, spirit-breaking labors.

Though they receive less than others in money wealth, country people give more than others in human wealth. Rural families have "many children — few dollars." The Southeast (eleven states, mainly rural) has 24 per cent of the nation's children, but receives only ten per cent of the

national income. Southeastern farmers have in their homes 13 per cent of the nation's children of school age, but receive only 2.2 per cent of the national income.

American cities would die but for the steady flow of country people into them. Rural farm families have twice as many children as families living in cities. The first law of modern civilization is that the country produces human wealth and the city consumes it. A second law, like unto the first, is that country people produce primary wealth and city dwellers turn it into money wealth and receive the greatest material benefits from it.

II

Country churches deal with human wealth at its source. As they succeed or fail, so goes the moral character and civic structure of our nation and the world.

The church is the leading institution in rural community life. In many communities it is the only institution besides the family. Its areas of responsibility and influence are broad. It creates and sustains whatever community consciousness and activity there is. It fills a large place in the life and thought of its people.

Many of those who constitute a rural church depend upon nature for their livelihood. Some years they reap an abundant harvest, but other years the harvest is very scarce. There are busy seasons when it is necessary to work hard 12 to 18 hours a day until energy is exhausted and spirit is broken. Life is full of hardships and uncertainty. But rural folk go on from year to year knowing that nature never fails them completely, and with a sense of dependence upon God which tends to make a high type of citizen. When a rural church provides for people like this a sustaining faith in God it renders a service to our civilization the value of which is too great for human estimation.

The success of a rural church depends upon the cooperative effort of a majority of the people of the community. The few who live in a rural community know each other intimately. Each knows every fault of his neighbor. Here is the world's most severe testing ground of a person's real spirit and character. If one can get along with his neighbor, who

knows everything about him, he can certainly get along with anyone else.

A rural church is the best training ground on earth in team work. Country people work against so many odds they are conservative, they share so uncertainly in the good fortunes of economic progress they are independent, they live so intimately with the forces of nature that they fear God, and they have been "sucked in" on so many rackets they are suspicious. But once they believe in their leader and catch a vision of what they can do for their Lord they pull together with energies possessed by no other people on earth.

III

The world's greatest security may be found in the good will of folk like this. Wars and revolutions come and go, men build cities and die in their ruins, but rural life goes on forever as the source and substance of all life. The destiny of any civilization lies ultimately in the hands of its rural folk.

The tendency towards city domination in our day carries over from government, business, and politics into religion. Southern Baptists follow an urban denominational pattern created and dominated by men and women who dwell in our towns and cities. A study of the 1941 minutes of the Baptist State Convention of North Carolina reveals that 80 per cent of the churches and 60 per cent of the members were in the country, but that 98 per cent of the persons serving on boards and committees of the Convention were from town and city churches.

Most of our leaders grow up in the country or in small towns. But in the fresh, keen years of their youth they go to the cities to live. Then they learn to think and plan in terms of urban patterns of large numbers of people and huge concentrations of artificial wealth. Their memories sometimes grow faint on the inestimable human and spiritual values which spring from the sparsely settled countryside.

These are good men and women. Country homes and churches shaped their outlook and character and gave them to the cities, where they contribute generously to the moral and social and civic life of the time.

There should be a more definite place in our denomina-

tional pattern for rural church leaders. Any minister should consider it a high privilege to work with the plain folk of the countryside. Unfortunately some urban ministers and lay church leaders look down upon their rural brethren in a half-condescending, half-sympathetic way. It is past time for Southern Baptists to remove the stigma from the rural ministry and for the American people to remove the stigma from rural life.

The rural South is the source of a very large proportion of America's human and natural resources. Here life is tense, astir with an urge to move forward into new regional achievement. In our 80-year-old fight for fair freight rates we are winning major battles. Poll taxes are on the way out. The best soil in the nation is being conserved. Our birth rate continues the highest in the nation. Industry moves Southward and out into the country. The ghost of Henry Grady walks amongst us.

Rural Baptist churches are now in a position to have a profound influence in shaping the moral character and civic structure of a new and better world order.

BOOKS

White Man's Burden.

By RUTH SMITH.

New York: The Vanguard

Press, 1946.

pp. 222. Bibliography. \$2.00.

Here is a story that needs to be told. It is related in a clear and straightforward manner. The conflicts many are experiencing are gathered up and presented with understanding and compassion. From an early life in which she had never seen a Negro "except for made-up Uncle Tom and Topsy in the travel shows," the author went to live in a Negro school for girls deep in Alabama. After two years "inside the fences" she returned to the North, to find the misunderstanding and prejudice there more cruel than the experiences in the school. Into another such school and back again to the North, sharing life with the lowly and great of both races, she came to a new understanding, not of the problem, but of the opportunity for Christian service in the field of race relations.

It is a telling and appealing presentation of "America's great denial of her own dream." With accurate knowledge and clear insight into what is, the author convincingly points the way to what must be. She appeals for love instead of hate, for understanding in place of suspicion and fear. The courage with which Miss Smith has lived and testified will leave many in her debt for a long time.

Churches are challenged to take again the lead in behalf of individual worth and goodwill. Those of us who have been proud and confident will see how conformity has often displaced personal integrity. With new resolve, we will become more aggressive against ignorance, spiritual poverty, and cruelty. In the author's own words, "This whole book is a story, not so much of those who *will* evil as of those who find it existing and don't do anything about it." We are the losers—more than they who are wronged.

All honest thinking Christians will welcome this "personal testament." It ought to be in every church library. It ought to be "must" reading for ministers, Sunday school teachers, and all church and civic leaders. When it finds its place in a home, that home will be more Christian. I hope it will have a wide reading.

J. Glenn Blackburn

The Meaning of Human Experience.

By LYNN HAROLD HOUGH.

Nashville: Abingdon-Cokesbury, 1945. pp. 367. Bibliography. \$3.00

Here is a highly satisfactory treatment of an ever-interesting and inexhaustible theme. Man's understanding of himself—of his high possibilities and tragic handicaps—is essential to an orderly existence. Any experience, however frustrating, can be endured and surmounted

victoriously as its significance and meaning are comprehended. Life is discovered as supremely worthwhile as we find its true meaning and rightly relate ourselves to it.

There is, perhaps, no full and final answer to the old query, "What is Man?" The search for an adequate answer is a never-ending process. Dean Hough, by his scholarship and varied experiences as preacher and teacher, gives impetus to our efforts to understand the meaning of human experience. His analyses and conclusions are most reassuring.

Despite his failures and beyond his achievements, man is best understood in the light of what he may yet become. Whatever may be his present estate, Dean Hough sees man as a "creature of measureless possibilities." Although never fully understanding himself, "he feels an instinctive anger when his tale is told in such a way that the strange power of his mind to see, to think, to choose, to decide is forgotten."

Human experience transcends its material reference, and, in the midst of its great diversity, is constantly reaching out for fulfillment. The mind of man seeks to communicate with other minds. "Human experience in all its manifestations can be understood most satisfactorily when we see it as intercourse between finite persons and the Great Person, or God." True humanity is achieved with the aid of God, and man is always less than man without the Ultimate Person.

"Humanity is the arc of a circle, and that circle can never be completed without God."

After asking the question, "Is there a higher revelation?" Dean Hough surveys the human scene, giving a careful analysis and interpretation of the Hebrew-Christian Tradition, the Humanistic contribution closing with the Evangelical Synthesis, in which he declares that all the streams flow together. Christ is seen as "the center of all human thought and of all human experience." In Him, "all the streams of life and thought and experience flow together." A colleague of the author (Edwin Lewis, *Shall the New Earth Be?* p. 231) says that Dean Hough "convincingly combines all that is distinctive in classical culture with all that is distinctive in historical Christianity." Christian redemption meets the demands of the mind of man and satisfies the needs of his moral and spiritual nature.

In the religion of the Incarnation we discover God in vital communion with his creatures. This fellowship, broken by sin, is healed by "the white light of the Cross." Suffering for imperfection in man is the only way Perfection can meet it except to destroy it. "When the All-Perfect says to the all-imperfect, 'I will not destroy you. I will die for you,' He touches the ultimate heights of moral grandeur."

There is a distinct unity in these philosophical essays. They would restore man to a sense of his own inherent worth and dignity always pointing him to

yet unexplored realms of thought and achievement. Man in order to be fully himself must live in the light of God's revelation of Himself.

The laymen, as well as the preacher, will find Dean Hough's book most interesting and helpful. We need today some help to enable us to think of ourselves as highly as we ought to think. There is in this volume a wealth and depth of homiletical material. —Lee C. Sheppard.

Dark Sails.

BY HELEN TOPPING MILLER.

Indianapolis and New York:

The Bobbs-Merrill Company,
1945. pp. 256. Bibliography. \$2.75.

Dark Sails is the story of the settlement of St. Simon's Island, off the coast of Georgia and near the mouth of the Altamaha River, by a group of English people sent out by the Georgia Trust under the leadership of James Oglethorpe. Mrs. Miller begins her charming story with the trip from Savannah over to the island and depicts in brilliant style the lives of these settlers until the Spaniards are defeated in the famous battle of Bloody Marsh, which battle settled the fate of the Spanish in America once and for all.

The little company of settlers are in constant fear of the Indians, the snakes and the Spaniards and at times some of them are ready to abandon the project and let the Spanish have St. Simon's, but always Oglethorpe is there to encourage and inspire them.

In a charming way the author has woven into this story the coming of John and Charles Wesley to America and the part they played in the settling of Georgia. One would believe that often she over-emphasized the physical weakness and biting disappointments of Charles Wesley in his position as Secretary to James Oglethorpe and spiritual adviser of the settlers.

In Helen Topping Miller's capable hands *Bloody Marsh* makes a great climax to a fine story of young love and high adventure. Well known as the author of many popular romances, she has here written her first historical novel and she has done it with a fine and finished mastery. I would recommend the book as being very profitable for its historical value.—R. A. Ellis.

Correspondence

1429 S. Eighth Street
Waco, Texas

May 6, 1946

Das Kelley Barnett, Editor
Christian Frontiers
Box 508
Chapel Hill, North Carolina

Dear Mr. Barnett:

I want to express my appreciation of *Christian Frontiers*. I like your evident search for truth; your readiness to face facts.

I have read and reread your editorials in the April issue. I believe that you are correct in both of them.

Your suggestion of a magnificent cathedral on the hill and peons in the valley below is, I believe, in harmony with present-day trends, and as I view life from the standpoint of Christian education I can see magnificent buildings with students taught by underlings.

Since our Baptist Southland is producing a civilization with some of the faults of the Catholic lands, may it not be that we Baptists are copying some of the errors of the Catholics? I believe that we are—among them, over-centralization and over-standardization.

We need to halt our trend toward centralization and standardization and to give more recognition to the value of local initiative.

I have been intimately connected with college life for many years. I have watched the changes—some helpful and some detrimental. We now have too much organization, too much departmentalism, too much standardization. Religion like education is easily over-standardized. Spiritual things must be spiritually discerned. To standardize religion is to run the risk of stressing the superfinal.

Standardized religious activities superimposed upon college life are apt to undermine rather than support the intellectual and spiritual possibilities of the classroom. Lacking integration with the pursuits and problems of the real life of the student they become an escape from reality rather than an aid to vital religion.

No formula can wipe out all our errors, but I think that we Southern Baptists could greatly reduce our errors through better recognition of the value of local initiative.

Among the errors nurtured in our colleges by centralization and standardization is the over-socialization of prayer.

When I was hostess of a cottage of Hillman College students I often had to delay locking the door at the ringing of the light bell at night because some student was out with her prayer-mate. The college dean of women granted this indulgence in her effort to cooperate with the centralized idea of prayer-mates.

Thus, in the name of religion, students lapsed into the habit of disregarding the right of their hostess and fellow students to a closed and quiet cottage at the ringing of the light bell—not that they might pray, but that they might *socially* pray.

Another error that strong local initiative might mitigate is the making a fetish of prayer.

About ten years ago Mississippi College student leaders (working in harmony with a more or less standardized idea about prayer) decided to sponsor an unbroken chain of prayer during a revival meeting at the Clinton Baptist church.

Hillman College students were assigned six hours of the twenty-four (12 noon to 6 P.M.) The place of the night prayers was in the church. Mississippi College students responsible for different periods of the night set their alarm clocks to wake them that

they might go to the church to relieve those who preceded them.

I thought then and I still think that their faith was in an unbroken chain of prayer rather than in God to whom we pray.

Another more or less standardized custom is to encourage students to "volunteer for special religious service." Dr. Lowrey taught his students that Christianity means "definitely to volunteer for indefinite religious service." And he believed like Paul that the whole of life has its obligation and its opportunity for religious service. (See Corinthians 10:31.)

I recall the surprise and embarrassment of a young woman when her friends began to express interest in her volunteering to be a missionary to China. She had responded to the preacher's request that all should rise who were willing that God should guide their lives even if it meant going to China as a missionary. In explaining her position the young woman said, "I had no more idea of going to China than to the moon. But if I thought the Lord wanted me to go, I'd go, I thought that is what being a Christian means."

When I was quite young I secretly hoped to be a missionary, because that was my idea of the way for a protestant to be wholly dedicated to the Lord. The life of the nun was most

attractive to me, but I had a fear of Catholics. Fortunately, I did not have the temptation to make a public commitment before I had attained a better perspective of the meaning of Christianity.

Students who have crystalized their life objective by publicly "volunteering for definite religious service" too often narrow their college life to the studies and special environment that seem to them to contribute directly to their preparation. In their zeal and immaturity they choose that which they need least and omit that which they need most.

So they go through college unaware of the religious value of a broad academic education, broad association with fellow students, and intelligent interest in current world affairs.

We Baptists should give to the world our best. We are neglecting alertness to local needs which provide opportunity to give our students a vision of the meaning of Christianity integrated with life.

I am gratified that a small group of Baptists are sponsoring this new publication, *Christian Frontiers*. Small-group initiative like local initiative, encourages broadspread individual initiative—a Baptist as well as democratic ideal.

Very truly,
Theodosia S. Lowrey

NEWS

BAPTIST COLLEGE VOTES REMOVAL TO GET HUGE FUND

WAKE FOREST, N. C. — The board of trustees of Wake Forest College, meeting here, unanimously recommended that the college move to Winston-Salem, N. C., in order that it might receive a gift of \$10,750,000 from the Z. Smith Reynolds Foundation, a gift expected eventually to total \$50,000,000.

The recommendation was made to the North Carolina Baptist State Convention, which meets in Asheville during November.

A sub-committee informed the trustees at the meeting here that the representatives of the foundation have expressly stated to the committee that they do not propose any change in the name of the college, nor any change in the policy of control of the institution.

The foundation was said to be in full accord with the established policy, under which the college is subject solely to the ultimate control of the Baptist State Convention, acting through a board of trustees named by the Convention.—(RNS)

SOUTHERN BAPTIST PAPERS EXCEED CIRCULATION GOAL

ATLANTA, Ga. — Circulation of 20 state Baptist papers in the Southern Baptist Convention

territory is now in excess of 700,000, Dr. Louie D. Newton of Atlanta, chairman of a circulation campaign launched in 1940, announced.

The papers had a combined circulation of 190,683 in 1940 when the Southern Baptist Convention meeting at Baltimore voted to launch the campaign to boost circulation to 500,000 by 1945. Dr. Newton will recommend to the coming convention meeting at Miami that a new goal of 1,000,000 be set.—(RNS)

TRUMAN TELLS PASTORS HE NEEDS THEIR PRAYERS

WASHINGTON, D. C. — The Washington Ministerial Union—250 strong and representing every denomination and race among clergymen here—called on President Truman at the White House and assured him that he is constantly in the minds of the people.

In reply, the President told his guests, "I need your prayers. No one ever needed them more."

Meeting with the clergymen in the Rose Garden of the White House, the Chief Executive declared that the United States was "having a lot of unnecessary troubles, brought about by selfish men who are thinking only of their individual welfare."

He added that the country came out of the war as a leader, "but since V-J Day, I fear very much we are losing sight of our responsibilities. God intended us

to assume them some 25 or 30 years ago and we shirked them. We can't shirk them now."

Describing the world-wide food crisis, he said that "one of the immediate things which we are faced with is feeding the starving." He asked the ministers to "go back and preach" the doctrine of sharing food with the hungry.—(RNS)

NORTH CAROLINA CATHOLIC LAYMEN TO PUBLISH PAPER

RALEIGH, N. C.—The North Carolina Catholic Laymen's Association, a new organization under the direction of the Most Reverend Vincent S. Waters, Bishop of Raleigh, expects to publish a weekly newspaper in September, it was announced here. It will be the first Catholic publication of its kind in North Carolina.

The Association is patterned after the Catholic Laymen's Association of Georgia, which has been praised by Catholics and Protestants alike for its contributions toward religious understanding and tolerance. The new group already has chapters in Charlotte, New Bern and Jacksonville, in addition to this city.
—(RNS)

CIO APPOINTS LIAISON AGENT TO WORK WITH RELIGIOUS GROUPS

NEW YORK—John G. Ramsay, vice-chairman of the industrial section of the department of the church and social service

of the Federal Council of Churches here, has been appointed by the CIO to work as liaison agent with religious groups in the forthcoming organizational drive in the South.

A former steel worker and Presbyterian layman, Ramsay has been acting in a like capacity for the United Steel Workers, CIO, in its dealings with churches and religious bodies throughout the country. In his new position he will meet with Southern church organizations, concentrating on ministerial associations. He also will set up religion and labor fellowship groups.—(RNS)

SAYS CHURCH MUST HELP SOUTHERN UNDERPRIVILEGED

CHARLOTTE, N. C. — The church must make an active contribution to the economic improvement of the South by championing the underprivileged, Dean B. Harvie Branscomb of the Duke University Divinity School, Durham, N. C., told the seventh annual Convocation of the North Carolina Council of Churches here.

He urged that the church put its own house in order by rejecting provincialism, providing adequate education for its ministers, supporting rural preachers and avoiding denominational duplication and inefficiency.

Another speaker, Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., and vice president of the Federal Council of Churches, said the church had

no grounds upon which to criticize science.

Science, he declared, can say to the church, "For 19 centuries you have preached brotherhood, the sacredness of the human personality, the intrinsic worth of every soul, and yet your institution, the Church of the Living God, is the most segregated institution in America. Who are you to talk to scientists and educators? Clean your own backyard and come to us with clean hands if you would talk with us."—(RNS)

METHODIST CONDEMN USE OF GRAIN BY BREWERS

ALTOONA, Pa.—A resolution condemning use of grain by brewers and distillers during the present food crisis was adopted by the Central Pennsylvania Conference of The Methodist Church at its annual meeting here. The group also urged its members to take an active part in this year's primary and general elections. (RNS)

CLERGYMEN SCORED FOR 'TOO PRUDISH' ATTITUDE

RICHMOND, VA.—Clergymen who take "too prudish an attitude" toward the venereal disease problem were scored here by Dr. Beverly M. Boyd in a speech at the annual Virginia Convocation of Churches.

Dr. Boyd, who is executive secretary of the Department of the Church and Social Relations of the Federal Council of Churches, said ministers who do

not assume their share of responsibility in seeking to eradicate the disease are failing in their duty.

The problem, he asserted, is one in which the ministry must join hands with the medical profession and the law.

Demanding a "square deal for the Negro," Dr. Harold L. Trigg, of Atlanta, Ga., Negro leader and associate director of the Southern Regional Council, said that the Negro "has been an escape valve for developing democracy."

"If democracy is too weak to endure the Negro's presence and participation," he declared, "it cannot survive."

Rabbi Bernard Zieger, of Roanoke, Va., called for more humanity, tolerance and justice in religious practices.

"The prophets would condemn our indifference today to the starving peoples," he said. "They would castigate us for our niggardly and petty system of dribbling crumbs to the starved."

—(RNS)

CHAPEL CAR 'RETIRES' TO BAPTIST SUMMER CAMP

CHICAGO—Chicago's Baptists have bidden farewell to one of the last vestiges of a vanishing era in American life—a "chapel" car.

A historic relic of Frontier Christianity, the "church on wheels" owned by the Northern Baptist Convention was on exhibit here before making its last trip to the convention's assembly ground at Green Lake, Wisconsin.

Valued at \$15,000 and known as "Grace," the car contained pulpit, organ, pews for 65 worshippers and a three-room apartment for the minister and his family.

The first chapel cars were built during the 1880's and were to serve the small, churchless towns that sprung up along the nation's railroad tracks.

The chapel cars were the idea of the Rev. Boston W. Smith who used to declare that "there are always enough cars to carry liquor and tobacco to railroad towns, why should not a gospel car be placed upon the tracks?"

The first car was the Evangel and was so successful that later cars, the Emanuel, Glad Tidings, Good Will, Message of Peace and Herald of Hope, and the Grace were added.

The development of local church life in the towns along the railroad tracks and the wide use of the automobile have gradually rendered the chapel car obsolete. Hence the retirement of the Grace to the Northern Baptist Convention's summer camp for permanent exhibitions.

—(RNS)

CHURCH MEMBERS ADOPT UNIQUE PLAN TO AID HUNGRY PEOPLE

BUFFALO, N. Y.—Members of Delaware Avenue Baptist church, largest church of its denomination in the city, have

adopted a "concrete plan to implement their sympathies for starving peoples." More than 100 families have agreed to serve "curtailed meals" every Friday evening, the savings to go to war victims. They hope to raise \$5,000 by this method within a year.

The idea grew out of a sermon several weeks ago by Dr. Lee J. Beynon, pastor, who suggested his members "do something concrete to help the hungry."

A few days later Mrs. Beynon trimmed the dinner menu to an omelet and a slice of bread and suggested that a "curtailed meal" be served in their home every Friday evening to carry out her husband's suggestion. At the next midweek prayer meeting other families pledged to do the same thing.—(RNS)

ILLINOIS LUTHERAN GROUP URGES MORE UNIFORM MARRIAGE LAWS

ELGIN, ILL.—More uniform marriage and divorce laws and premarital education were urged in a resolution adopted by the Illinois Conference of the Evangelical Lutheran Augustana Synod of North America at its 94th annual convention here.

The resolution also asked that pastors do not perform marriage ceremonies between persons who do not accept, or do not have the sincere purpose to abide by, the Christian ideal of marriage.—(RNS)

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CONTENTS

Editorials	211
Southern Churches and the Negroes.....EDWARD A. McDOWELL.....	215
"In Spirit and in Truth".....HUBERT M. POTEAT.....	232
News	238

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Who's Who In This Issue

EDWARD A. McDOWELL, a graduate of Furman University, is now Professor of New Testament Interpretation at the Southern Baptist Theological Seminary at Louisville, Ky. On Sabbatical leave Dr. McDowell will be visiting lecturer on New Testament Greek at Union Theological Seminary in New York City.

HUBERT M. POTEAT, a graduate of Wake Forest College with a Ph.D. from Columbia University, has been for many years Professor of Latin at Wake Forest and choirmaster of the Baptist Church there. Recently Dr. Poteat completed the translation of four of Cicero's philosophical treatises, which will be published by the University of Chicago Press and is part of a series entitled "Our Intellectual Heritage."

EDITORIALS

Who are the Mobilizers of Violence

WHEN THE Christian Gospel was first proclaimed two of its heralds were accused of "turning the world upside down." Today, no less than then, anyone who preaches this Gospel in its fulness, or attempts to implement its unmistakable implications, will fall under that same condemnation. More specifically, if his words and efforts are in the direction of eliminating some of the grossest of racial injustices he will be called a disturber of the peace and an inciter to violence. The hue and cry of his opponents will be to leave well enough alone and "keep the nigger in his place." Therefore, whoever attempts to extend the benefits of democracy to the Negro, or, more importantly, obey the mandates of the Christian message with regard to him, is inviting trouble. That way lies the madness of unrest, dissatisfaction, rape, and lynching.

But here is a tale of tragedy and sober instruction, if we will receive it: A governor is elected in a state notorious, along with others, for its treatment of its Negro citizens. During his administration this liberal and courageous governor, deeming his office a trust from *all* the people of his commonwealth, asked for and obtained much progressive legislation favorable alike to both the white and the colored citizen. The Negro in this state began to breathe and to think like a human being. Never were relations between black and white better. Then the end of this administration drew nigh and another election was in the offing. Upon the scene appeared the familiar face—and red suspenders—of a man elected thrice before and always upon the same issue, white supremacy. Across the state and back again went this apostle of hatred, bigotry and crackerism shrieking his diatribes of racism, promising the "reign of Chaos and old Night." Results: (1) He won; at least they say he did. (2) A few days after the "white supremacy" election four Negroes were lynched by a white mob in a manner so cold-blooded and bestial as to have been the envy of the Nazis in '39.

Again the question: Who are the mobilizers of violence?

FOOTNOTE: If anyone wishes further information as to the exact locality of this tale—though really that is not important for it might have happened in any of a number of states—we will risk the statement that it occurred in a state a very high percentage of whose citizens are Southern Baptists and whose largest metropolis is called by many “the Baptist Capital of the World.”

W. W. F.

Christians, Period

LABELS, Dr. Leslie Weatherhead reminds us, are most often misleading in that they seldom give all of the contents in the bottle. Nevertheless, to use a Kiplingesque turn of phrases, in the thinking of most of us, liberal is liberal and conservative is conservative and never the twain shall meet. The gap between groups within a party, sect or denomination seems in many instances to be widening as liberal and conservatives “square off” for the coming struggle. Many politically wise observers say there is no hope for the present Administration in Washington unless it commits itself unreservedly to the liberal policies and spirit of the New Deal and abandons its middle-of-the-road tactics. Many leaders close to the situation in the Northern Baptist Convention and to the Presbyterian denominations in which Bible Presbyterians have for some time been chafing at the bit, predict that a schism will come sooner than the worst fears will allow. They say that the gulf is so fixed, and the differences so irreconcilable, that an open split seems the only answer.

We in the Southern Baptist Convention cannot answer for other denominational groups. Fondly do we hope, fervently do we pray that our wisdom may equal that of Roman Catholics in the matter of tolerance for dissentient views within the church family. If this “Mother Church” can nurture and foster so many children of diverse philosophical, theological, and temperamental outlook—and be at the same time the intolerant church that she is—then surely we Baptists, who claim an ardent allegiance to the principles of

liberty of conscious and individual competency in the spiritual quest, ought to find room within our borders for those who in intellectual and spiritual honesty must be different. Crystalization, name-calling, labelling, factions, etc. are fundamentally foreign to the true genius of the Baptist faith. We are not liberals, we are not conservatives, we are not progressives, modernists or reactionaries. We are just Baptists who with our Bibles before us and the Holy Spirit within us seek to know the truth as God gives us to see it. And to no two of us does God parcel it out alike. We are not of Cephas, we are not of Apollos, we are not of Paul; we are of Christ who cannot be divided but who reveals himself to each of us in a manner consonant with our temperament, heritage, endowment, and background. No council of the earliest followers of Jesus, even including his disciples, could have wrung from them complete uniformity of theological statement. Their unity of faith consisted not in a common creed to which all must subscribe, but in a common loyalty to their risen Lord. This, and only this, was and ever will be "the fellowship of kindred minds which is like to that above." Baptists are never more truly "New Testament Baptists" than when they recapture this prophetic and dynamic spirit of the early church. So, just as in Christ there is no East or West, neither in Him is there liberal or conservative, modernist or reactionary.

Commenting in a recent issue on the funeral of Chief Justice Harlan Stone, *Life* magazine observed that "his greatest accomplishment was that no one could decide whether he was a conservative liberal or a liberal conservative." Can you decide which one Paul was? Or does it really matter?

W. W. F.

The Radio Conference at Ridgecrest

BY THE TIME this issue goes to press there will be held at Ridgecrest one of the most important conferences in many years. Under the direction of Dr. S. F. Lowe, who heads the Radio Committee of our convention, there will be assembled an impressive list of experts and leaders to guide the conference. Such men as Hon. C. J. Durr of the Federal Communications Commission and Hon. J. Leonard Reinsch, who is radio adviser to President Truman, will highlight the program.

With the coming of frequency modulations and the great advance in radio technology made during the war radio is in for a new day in America. Nothing should so concern us just now as "getting in on the ground floor" of the radio world of tomorrow. Congratulations to Dr. Lowe and his committee for their far-sightedness. Let us back them to the hilt.

W. W. F.

Southern Churches and the Negroes

EDWARD A. McDOWELL

(This article originally appeared in the January 1943 issue of *The Review and Expositor* and is reprinted through the courtesy of that journal.)

THE DEVELOPMENT of a conscience concerning man's treatment of man was one of the first fruits of Christianity's impact upon the Græco-Roman world. This conscience did not dictate the abolition of slavery but it compelled the elevation of the slave to a position of greater dignity and encouraged the amelioration of the conditions under which he lived. Paul's plea to Philemon for the slave Onesimus must be read against the dark background of slavery in the Roman Empire; otherwise the suggestion that Philemon might have Onesimus upon his return "no longer as a slave, but more than a slave, a brother beloved"¹ appears as a pleasant euphemism to cover a compromise. It is clear that Paul had no intention of advocating the overthrow of slavery. He sent Onesimus back to this master, understanding that he would return to his status as a slave. On other occasions he exhorted slaves to be loyal to their masters.² But in the plea of Paul for the slave Onesimus is the evidence of the beginnings of a Christian conscience concerning man's treatment of man—a conscience which from the first century onward was to prod Christians of every age in the direction of justice and mercy toward their fellow men. The conscience was immature in the first century, not recognizing the full implications of the Gospel of love; it has failed to develop to maturity through the centuries; it is immature today, but it has never allowed all Christians in any age to acquiesce completely in man's inhumanity to man. Nor will this conscience ever allow complacency at injustice and inhumanity; it will continue to drive brave souls to cry out against wrongs of man to man, as long as these wrongs exist, and it will never permit Christian men to have peace in their hearts until they have brought

¹ Philemon 16.

² 1 Cor. 7:21; Col. 3:22; Eph. 6:5-8; 1 Tim. 6:1-2; Tit. 2:9-10.

their practices toward their fellow men into some measure of harmony with the teachings of Jesus Christ.

And so from the beginning the Christian conscience introduced something new into the life of humanity. "A slave was in the eye of the law not a *persona*, but a *res*, i. e., he had no rights as a human being, could not marry or hold property, but was himself simply a piece of property which could be conveyed (*res mancipi*). During the Republican period the law left him absolutely at the disposal of his master, who had the power of life and death (*jus vitæ necisque*) over him, and could punish him with chastisement and bonds, and use him for any purpose he pleased, without reference to any higher authority than his own."³ Under the sanction of law and custom the degradation of countless thousands of men, women and children in the Roman Empire was complete. There were good masters, and many individual slaves received good treatment and even affection, but no writer of the time recognized "the fact that slaves were potentially moral beings, until Christianity gave its sanction to dutiful submission as an act of morality that might be consecrated by a Divine authority."⁴ The change the Christian conscience wrought is well illustrated in the case of Onesimus. He returned to his master Philemon, not as a *res*, but as a *persona*, for Paul suggested that he be received as a *brother beloved*. A brother beloved cannot be a *res*; of necessity he is a *persona*! It was inevitable that this principle in time would spell the doom of chattel slavery. Is it not inevitable that it must spell the doom of every type of slavery, for if we are members and brother one of another, how shall one member countenance the enslavement of another, or how shall one brother acquiesce in the mistreatment of another brother?

Slavery a Moral Problem

It was not long after this first Africans were landed at Jamestown in 1619 that the American colonists were faced with the moral and religious problems involved in chattel slavery. The solution arrived at generally indicated that the Christian conscience was still at work, though obviously it

³ Fowler, *Social Life at Rome*, p. 223.

⁴ Fowler, *op. cit.*, p 234.

had made little or no advance since the first century. Slavery was justified on the grounds that it provided a means of bringing the heathen slaves to a knowledge of Christ. It was a troubled conscience that made this compromise, a compromise that found compensation and comfort in energetic missionary and evangelistic activity on behalf of the slaves.⁵ In 1758 the Quakers came out openly for the emancipation of all slaves. Patrick Henry commended them for their stand.⁶ There was some sentiment developed in other denominations for emancipation but the major religious interest of the churches was directed toward winning the slaves to Christ, not in securing their freedom. The prevailing attitude is well illustrated in a communication addressed by the Rev. Dr. Richard Furman in 1822 to Governor Wilson of South Carolina on behalf of the Baptist State Convention. Dr. Furman was pastor of the First Baptist Church of Charleston and the first president of the Baptist Triennial Convention, the first national body organized by Baptists in America. His communication to the governor was called forth by an attempted insurrection of slaves in South Carolina, an event which created intense excitement throughout the state. Extracts from the communication reveal the method so often employed by the churches in resolving problems of conscience, namely, rationalization of failure to stand for the highest, plus action which does not conflict with tradition. Dr. Furman said:

“ . . . the right of holding slaves is clearly established in the Holy Scriptures, both by precept and example . . .

“Had the holding of slaves been a moral evil, it cannot be supposed, that the inspired Apostles, who feared not the faces of men, and were ready to lay down their lives in the cause of their God, would have tolerated it for a moment, in the Christian church. . . .

“The Christian golden rule, of doing to others, as we would they should do to us, has been urged as an unanswerable argument against holding slaves. But surely

⁵ The story is told well and in detail by Weatherford and Johnson in *Race Relations*, “Attitude of the Church,” pp. 181-215.

⁶ Weatherford and Johnson, *op. cit.*, p. 126.

this rule is never to be urged against that order of things which the Divine government has established; nor do our desires become a standard to us, under this rule, unless they have a due regard to justice, propriety and the general good. . . .

"Should, however, a time arrive, when the Africans in our country might be found qualified to enjoy freedom; and when they might obtain it in a manner consistent with the interest and peace of the community at large, the Convention would be happy in seeing them free. . . .

"And here, I am brought to a part of the general subject, which I confess to your Excellency, the Convention, from a sense of their duty, as a body of men, to whom important concerns of Religion are confided, have particularly at heart, and wish it may be seriously considered by all our Citizens: This is the religious interest of the Negroes. For though they are slaves, they are also men; and are with ourselves accountable creatures; having immortal souls, and being destined to future eternal award. Their religious interests claim a regard from their masters of the most serious nature; and it is indispensable."

The good doctor goes on to emphasize the duty of masters to see that religious privileges are granted their slaves and declared it to be the duty of the government to provide laws that will prevent the slaves from "being oppressed and injured by unreasonable, cruel masters, and others; and to afford them, in respect of morality and religion, such privileges as may comport with the peace and safety of the state."

Be it said to the credit of the white church people of the South that they generally accepted this standard of responsibility as set forth by Dr. Furman. Methodists, Baptists, Presbyterians and Episcopalians encouraged evangelistic activity among the slaves. The slaves became members of the white churches, and though segregated, attended the same houses of worship attended by their white masters. Slaves were baptized by white ministers and were subject to the same church discipline as that provided for white members.

⁷ From a collection of pamphlets in the Library of the Southern Baptist Theological Seminary.

It was in this period that the Southern Negroes developed the foundations of that religious life which was to play such an important part in all their future progress. It was the white churches that gave impetus and sanction to the first efforts in America to provide the Negro with formal education.⁸

But slavery was the rock upon which three great denominations broke up, even before the Union was torn in twain. Methodists were the first to divide, the cleavage taking place at the meeting of the General Conference at New York in 1844. Baptists were next, the Southern Baptist Convention being formed at Augusta, Ga., in 1845. The break occurred in the Presbyterian church in 1853. A schism in the Episcopal church was only temporary, and was healed in 1865, immediately after the War Between the States closed.

Reconstruction

The saddest of all eras in the history of the United States was the Reconstruction era. Claude Bowers has rightly called it "The Tragic Era." Perhaps the most tragic of all circumstances connected with this period was the utter incapacity of the churches, North and South, to provide leadership that would help heal the wounds of the stricken people. The churches perpetuated the bitterness that had severed them asunder and were therefore in no condition to offer wise and constructive leadership in this time of sorrow and crisis. Northern church leaders assumed an air of superiority and looked upon Southern church members as apostates who should welcome the efforts of the Northerners to convert them to their views. The Southern church leaders resented this attitude and scorned the efforts of their Northern brethren to "convert" them. The Northerners "believed that the Southern churches 'had been so completely leagued with detestable sin that its representative ministers are incapacitated for the work of social and religious regeneration.' A Methodist bishop asserted that 'the very conscience of the professedly religious portion of the South was debauched; that the ministry had been guilty beyond the power of language to describe in that they were debauchers, and I fear

⁸ Weatherford and Johnson, *Race Relations*, p. 349.

that preachers and people were back slidden into a depth out of which even the mercy of God might fail to lift them'."9

It is not difficult to see that this attitude was in no way designed to salve wounds. Simkins and Woody point out that in South Carolina proffers of reconciliation were scornfully rejected and show how the views of South Carolina church members were reflected in the pronouncement of a committee of Presbyterians, which said: "How (addressing their Northern co-religionists) will you justify, on Presbyterian principles, your intrusion in their (the Southerners') field of labor, your scattering their flock, your use of military power to keep possession of their church property? By what authority does your committee intrude into the diocese of another? Are you lords over God's heritage among us? Did we lose our spiritual liberties in the war?"10

It was in this same tragic era of Reconstruction that what we know today as "race prejudice" was developed in the South. It developed while the churches bickered among themselves and political leaders of North and South made blunder after blunder. It is true that during slavery the Southern white man looked upon the Negro as an inferior being but the average Southerner had no prejudice in his heart against the black man. As a matter of fact there was no psychological basis for prejudice, except perhaps on the part of that class denominated by the Negroes themselves "poor white trash." When the Negroes were first brought to the colonies they were "accepted on the same conditions governing the white indentured servants brought from England."11 There is ample evidence that there was warm affection between the two races in the South, even though the Negro chafed at his lot and yearned for his freedom. But when that freedom came and the Southern white man was forced to accept by force of arms a new order of things that elevated the former slave

9 Simkins and Woody, *South Carolina During Reconstruction*, p. 374f.

The first quotation is from A New England Conference of Methodists, cited in *Southern Christian Advocate*, September 7, 1865; the second is from Bishop Clark of Cincinnati, cited in *National Baptist*, August 31, 1865.

10 *Op. cit.*, p. 377.

11 Weatherford and Johnson, *Race Relations*, p. 104.

to a position of equality with his masters and even placed the former slave in the position of lawmaker, judge and soldier, a deep feeling of resentment was born in the Southern white man's heart, a feeling which naturally became associated with the Negro, Negro leadership and Negro assertiveness. Another way might have been discovered in those difficult days which would have altered all subsequent relationships between the races in the South. How different the story might have been if the churches had been in position to act as peacemakers and encourage a sane and statesmanlike approach to the entire problem! But they too were caught in the vortex of social confusion and ill will. There were prophetic voices raised even among Southerners, and the Christian conscience was not entirely dead in the South. Governor Orr of South Carolina "professed to believe that the Negroes needed a representation in Congress and that Negro suffrage offered a tolerable way out of this impasse of military rule.¹² Even Wade Hampton, famous cavalry leader of the Confederacy and the man who "redeemed" South Carolina from "carpetbag rule" was in favor of Negro suffrage as a compromise, but in fairness it must be said that Hampton's idea was that the Negroes' votes would be controlled by their former masters.¹³ One statesmanlike utterance of the time, which was said to have reflected "the sentiments of many worthy people" has been preserved. It was made by a Mr. Dudley speaking before the Taxpayers Convention which met in Columbia, S. C., May 9-12, 1871. A portion of the statement is worthy of repetition here because of its suggestion of "what might have been." Mr. Dudley said:

"Surely, if ever there was a debt, founded on the strongest obligation, it will be found in the humble claims which the colored man now makes upon his former owners, and this is, only that they may be protected in the rights which the results of the war have given them—rights which they never demanded for themselves, but have only accepted at the hands of others.

" . . . Now, let this convention, composed as it is of the

¹² Simkins and Woody, *South Carolina During Reconstruction*, p. 83.

¹³ Simkins and Woody, *op. cit.*, p. 83f.

heroes of many a battle field, rise up to the moral heroism of proclaiming to the world their unalterable purpose to repay the kindness and fidelity of the colored man by an unreserved acknowledgement of his newly-acquired rights, and such a pledge coming from the representative men of South Carolina, who have never yet learned to equivocate or evade, will be respected by all those who are capable of appreciating properly the obligations of personal honor."¹⁴

All honor to Mr. Dudley for those brave words! Would that the Christian conscience which spoke through him that day in Columbia might have prevailed, but Mr. Dudley's dream was not to be. Thad Stevens and his pseudo-statesmen in Washington were determined that their radical methods must prevail; the hot-heads of the South would answer with the Ku Klux Klan and the Red Shirts, and the Negro would be the victim of the white man's warfare and selfishness.

And so there was spawned in this tragic era that un-American thing called "race prejudice"; here began that cleavage between two great races, which should never have been, a cleavage that has plagued both white and black man from the time of its beginning till the present. This cleavage may well be called "The American Tragedy." The nation and the churches must not rest until it is healed.

Gains Were Made

All was not loss during Reconstruction. Indeed there was much that was gain. Thrown upon their own resources the Negroes were compelled to develop leadership of their own; this leadership grew with remarkable rapidity. The public school movement in the South began during this period. In South Carolina the radical constitutional convention of 1868 which laid the foundation of the public school system in that state and which framed a truly remarkably constitution was composed of 124 delegates, 76 of whom were Negroes. In this period arose the independent Negro churches, which to this day have remained the most important factor in the lives of the Negroes of the South. A re-assertion of the Christian conscience is seen in the benevolent attitude of the white

¹⁴ James S. Pike, *The Prostrate State*, D. Appleton and Company, 1874, pp. 266f.

church members toward the formation of these independent churches. "The white Methodists (in South Carolina) soon realized the inevitability of the withdrawal and accommodated themselves. The official organ of the white church was of the opinion that since the colored people 'will not remain in any church organization that does not admit them to the legislative and pastoral relation,' and that since 'the social relation of the two races preclude the idea of such equality,' independent Negro organizations were necessary. The cordial reception of the fraternal delegates of the African church by the general conference of the Southern church was approved in South Carolina and the whites of Charleston extended the use of Trinity Church to the Negroes until they could complete a church of their own."¹⁵ Simkins and Woody tell also of the co-operation white Baptists in South Carolina gave their black brothers in the formation of independent churches: "We learn of the dismissal from white churches of their colored members, of the public being asked to contribute toward the building of houses of worship for 'these pious and worthy persons,' and of fairs being held to raise funds for this purpose. 'As the house of worship could not hold the congregation that attended it,' ran the report of a white assembly, 'it was deemed best to constitute the colored members as a separate church, . . . and they are now known as the Pineville Colored Baptist Church. They have adopted the covenant and declaration of Principles set forth by the Welsh Neck Baptist Association.' The Negroes, until they could acquire the resources necessary to build a church of pine boards, were content with a shelter made of the branches of trees, a 'bush harbor' as they called it. So great was the success of the independent church that on May 2, 1877, a state convention was organized by the ten or more existing regional associations."¹⁶

Relations Today

Relations between the races in the South have in the main followed the patterns that were crystallized during the Reconstruction era. The tragic breach between the races re-

¹⁵ Simkins and Woody, *Reconstruction in South Carolina*, p. 387.

¹⁶ *Op. cit.*, p. 389.

mains. Though living side by side in a land they both helped to create and both love, these races remain apart, practical strangers the one to the other. Contacts between the members of the races are frequent but neither race seems to know the mind of the other. The Southern white man's "understanding" of the Negro is a myth; the average white man knows very little concerning what the Negro is thinking for the reason that he does not make it his business to discover what the Negro is thinking and because the Negro does not choose to reveal his thoughts to the white man. Men who live on opposite sides of a chasm such as exists between the white man and the Negro in the United States do not reveal their inmost thoughts to one another. The Negro comes nearer to knowing the mind of the white man, but his knowledge is that of shrewd appraisal and deduction and not the result of the white man's frank revelation of his thoughts; often therefore the Negro is too sure of his conclusions and too confident of his ability to "read" the white man's mind. Manifestly the sort of "understanding" that exists between the races is worldly and un-Christian. There is little or no bridging of the gulf between the races even by Negroes and whites belonging to the same denomination. The Negro Baptist deacon who works on the farm of the white Baptist deacon year in and year out never sees the inside of the white Baptist church and the white deacon knows little or nothing of what goes on in the colored church. The good white Methodist woman may even fail to realize that she deprives her colored Methodist cook of the joy of attending services at the colored Methodist Church because she requires her servant's presence in the kitchen on meeting day.

The average white church member follows the traditional pattern of prejudice. This means that he prefers the standard of the world to the standard of Jesus—"a nigger is all right in his place"—this is his maxim, not "Thou shalt love thy neighbor as thyself." The Negro on his part is resentful, which is understandable if not Christian. But with his growing resentment the Negro is losing something of his former poise of spirit and much of his good manners. In many Negro hearts there is deep bitterness, and with some, resentment has become an obsession. The younger generation of Negroes

leans more and more toward an attitude of aloofness with regard to the white man. All of which reminds us that the breach between the races is real and that both whites and Negroes must work at the task if a work of reconciliation is to begin.

Here it should be said that the Christian conscience is still alive and at work among both races in the South and the picture of race relations is not dark beyond hope. Even at a time when a candidate for governor in a great Southern state pitches his campaign on the basis of race prejudice and resorts to the sheerest and most contemptible demagoguery to gain support, there are signs that the conscience of the Southern white Christian is uneasy. Perhaps there is more concern over the "race question" among Christian leaders of the South than at any time since the Reconstruction era. There are a few men and women in every denomination, white and colored, who see the tragedy of the present state of affairs and its relation to Christianity. These men and women continue to speak out, refusing to be discouraged when the groups to which they belong fail to heed them. These leaders are not wild radicals; for the most part they are unselfish Christians of deep conviction who are very much devoted to the South and who are anxious concerning its future. As illustrations of how the Christian conscience continues to function among the churches of the South excerpts of speeches by two leaders, the one a Presbyterian, the other a Baptist, are pertinent.

In a sermon preached as retiring moderator before the Presbytery of Atlanta, Dr. J. McDowell Richards said:

"The Negro is in need of justice with reference to what is supposedly a commonplace of democracy—the ballot. I am aware that I am treading on dangerous ground when I say this, but I am convinced that the principle is basic both to Christianity and to democracy" . . .

"It is time that we were facing the issue. It is time for some preaching on Christian duty in race relations, my brethren of the ministry. It is time for intelligent,

courageous leadership in church and community life, my brethren of the ruling eldership.”¹⁷

Reverend Henry Alford Porter, D.D., Baptist minister of Charlottesville, Virginia, in a pamphlet, *Christianity and Race*, published by the Home Mission Board of the Southern Baptist Convention, Atlanta, declared it is the duty of the white man “to think of the Negro not merely as a member of a race, but as a person, with all that that implies of potential values in the mind and soul, and to give opportunity and stimulus for the realization of these values . . . The race question is the supreme test of our religion.”

Constructive Attitudes

Official pronouncements of the white denominations on the race question are usually courageous and constructive. The Seventy-seventh General Assembly of the Presbyterian Church in the United States meeting at Montreat, N. C., in 1937 heard a very strong report from its Committee on Moral and Social Welfare. Evidently the recommendations were too strong for some Presbyterian ears, for a lengthy formal protest was lodged against the report by a group of commissioners. The tone and argument of the protest are significant as revealing the conviction of not only many Presbyterians but large groups of Baptists, Methodists and Episcopalians as well. “Some of the matters concerning which this report deals,” read the protest, “are not only secular, but they are of highly controversial nature. The effort of the Assembly or its agents to deal with these economic, political or social problems in this way and as such, even though they have a moral aspect, is in striking contrast with the teachings and the example of our Lord as our Redeemer and as the great founder and head of the church. He said, ‘My Kingdom is not of this world’.”¹⁸ Acting with good sense and courage the Assembly rejected the protest and stood by its committee. In its discussion of race relations the committee pointed out the many areas of discrimination against the Negro and said, “unless we are willing to solve our racial problems on the

¹⁷ *Brothers in Black*, published by the Commission on Interracial Cooperation, Inc., Atlanta, December, 1941.

¹⁸ Minutes of the Assembly, p. 59.

basis of justice and righteousness the consequences will be fully as disastrous for our own privileged race as for the oppressed group in our midst. In injuring the Negro people, we are injuring and endangering the white race in America.”¹⁹

The Social Service Commission of the Southern Baptist Convention in its report to the Convention meeting at Oklahoma City in 1939 made the following recommendation:

“That we recognize the many inequalities and injustices which still exist in the dealings of organized society and of individuals with the Negro race and in the provision made for the advancement of the Negro race, such as the disproportionate distribution of public school funds, the lack of equal and impartial administration of justice in the courts, inadequate wages paid for Negro labor and the lack of adequate industrial and commercial opportunity for the Negro race as a whole; That we pledge ourselves as Christians and citizens to use our influence and give our efforts for the correction of these inequalities and for securing for the Negro opportunities for his full development in his educational, industrial and religious life.”²⁰

And as evidence of wisdom, fairness and Christian forbearance on the part of church leaders among the Negroes we present the following excerpts from an “Address to the Country” by the Fraternal Council of Negro churches of America meeting in Nashville, Tenn., February 5, 1936:

“Finally, we call upon all to bow in humble submission to the teaching of brotherhood, of fair dealing. The Negroes are still a minority in this country, that if we had perfect organization of politics, of education, of finance, we could not succeed unless we had the good will of the majority. We are outnumbered 11 to 1. We need good will. ‘Peace and good will’ was the message of the angels when Christ was born. It was the message of Jesus in His entire life. There is no reason why a strong man should not exploit a weak man, or why a strong majority should not exploit a weak minority except the sense of fair play which is grounded in religion. Economics spell exploitation. Politics spell pow-

¹⁹ *Op. cit.*, p. 105.

²⁰ Annual of the Convention, p. 141.

er. Only religion spells good will, and as the influence of religion has grown through the centuries, men have become more civilized in their attitudes one towards another. This is the hope of Negro America, and to it we call attention of our leaders—we must not get away from the church . . .

“We urge our people to keep up their traditional loyalty to their country; to abide by the laws; to set examples of peace and decency; to cultivate friendly relations among themselves and with their white neighbors; to join in all movements for moral uplift and civic betterment; to endeavor to crush crime; promote education and uphold religion. And God will bless you, and He will raise up friends for you. He will help you fight your battles and you will come forth conquerors.”²¹

It is notable that this praiseworthy statement reveals that at least one large representative group of Negro religious leaders attach their hope for a better day to religion and the influence of religion upon the hearts of white men. “*This is the hope of Negro America*,” the Negro Christian leaders said, “*We must not get away from the church.*”

Here indeed is hope for healing of the breach. But the Southern Christian conscience must become more than a *troubled* conscience if progress is to be made; it must become an *educated and enlightened* conscience, which means that it must be brought into line with the spirit and teaching of Jesus.

Negro Church Life

It is interesting to note the manner in which the depressed economic condition of the Negroes is reflected in their church life. Negroes are known for their generosity and for their liberal support of their churches, but the contrast in what they are able to do for their churches and what the white people do is marked. The following figures are based on the census report of *Religious Bodies* for 1936 for the twelve Southern states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia:

The average value of the white Baptist church in these

²¹ Work, *Negro Year Book*, 1937-1938, Tuskegee, pp. 213, 215.

states is \$9,425; the average value of the Negro Baptist church \$3,755; the average value of the white Methodist church in these states is \$10,378; the average value of the Negro Methodist church²² is \$4,167. The average amount of expenditures of the white Baptist church per year in these states is \$1,473; for the Negro Baptist church it is \$602 per year. The average amount of expenditures per year of the white Methodist church in this area is \$1,889; the average expenditure of the Negro Methodist church in the same area is \$773.

The remarkable fact illustrated in the above figures is the liberal support the Negroes have given their churches in spite of their depressed economic status. Their loyalty to their churches under adverse circumstances is a tribute to the quality of their Christianity. It is cause for concern, however, that the 10,650,000 white church members in these Southern states would acquiesce in conditions that compel the 4,350,000 Negro church members in these states to accept a standard of church life so much inferior to their own.²³

Closely related to the depressed economic status of the Negro and the consequent inferior standards of church life he is forced to accept is the increasingly grave problem of Negro ministerial education. Despite many handicaps Negroes have made great strides in education. R. B. Eleazer reports in his valuable brochure *Twelve Million Negro Americans* that there are now 109 Negro colleges in the U. S. with 45,000 students and that 2,500 Negro students are enrolled in other colleges, while about 5,000 Negroes are awarded college degrees every year. But the education of Negroes

²² Based on reports for the largest Methodist body, the African Methodist Episcopal church.

²³ The figures are based upon tables in *Religious Bodies* 1936, Vol. 1, U. S. Department of Commerce, Bureau of the Census, but allow for an estimated normal increase between 1936 and 1942. They also allow for the inaccurate report on Southern Baptists in the census reports. Correcting the Southern Baptist figures, the census reports show: Total number church members in the 12 states named, 14,175,814; total number Negro church members 4,224,724 or 29 per cent of all church members. In these 12 states in 1936 Negro Baptists numbered 2,941,824. The four largest Negro Methodist bodies totaled 1,013,260, all other denominations, 269,640.

for the ministry has fallen far behind this remarkable record. Charles S. Johnson in *The Negro College Graduate*²⁴ reveals the seriousness of the situation in this statement:

"In 1930 there were 25,034 Negro ministers, or one clergyman for every 475 of Negro population. The white ratio is one to every 885 or relatively about twice as many Negro as white clergymen. The educational preparation of ministers is less than that of any other group among the professions. The trend of college graduates toward the ministry is slight. Replacement of large numbers of untrained ministers by educated Negro ministers offers one field of occupational absorption for college graduates. There is an estimated immediate need, on this basis (i. e. replacement) for about 4,000 college trained Negro ministers . . .

"The educational preparation of the majority of the Negro ministers is less than that of any other group among the professions. Perhaps the best recent figures dealing with the education of Negro clergymen are those presented in the study of the Negro church by Mays and Nicholson (*The Negro's Church*). In a group of 591 urban ministers distributed in Northern and Southern cities, there were 427 or 72.3 per cent who had no degree of any kind, collegiate or seminary. Nine and three-tenths per cent had A.B. degrees only, 9.3 per cent A.B. and B.D. degrees only, 4.1 per cent B.D. degrees only, 3.7 per cent B.Th. and 1.3 per cent A.B. and B.Th. degrees. The urban ministers show a considerable higher level of training than the rural ministers."

Negro Baptist leaders in Georgia made a survey in their state in 1938 which revealed that 91.11 per cent of the Negro Baptist ministers in the territory studied were without any special training, 6.12 per cent had only high school training, 1.85 per cent had had theological courses and only .92 per cent held college degrees.

Negro high school boys and college graduates are turning to the ministry in very small numbers. The ministry fails to attract them. The *Negro Year Book* for 1938 reports only four seminaries (there is one Catholic Seminary to be added to this number) for Negroes in the Southern states, though a

²⁴ University of North Carolina Press, 1938. p. 270 and 263.

large number of colleges offer theological courses and enroll theological students. The growing shortage of educated Negro ministers holds serious potentialities for the future. Leadership of the Negro race is now in process of passing from the ministers to the educators. Whether this be for the better or worse is not the question; the distressing fact is that it illustrates a decline in the influence of religious leadership. A more serious portent for the future is the loss of educated Negro youth to the church. The thousands of young Negroes coming from the excellent colleges and universities for Negroes in the South are hardly to be blamed if they balk at attending churches whose pastors are uneducated and often illiterate. And because Negro youth refuses to listen to and follow the uneducated minister, thousands of Negro young people are slipping away from the church and its influence. The peril that this state of affairs has for the future of the Negro in the South and for the development of fraternal relations between the races ought to be seen by the white Christians of the South before it is too late. All of the major white denominations should get busy at once and give a helping hand to their Negro brethren in their struggle to build up and maintain a trained ministry.

The time is past when Southern white Christians can disregard the challenge of the race issue. The present state of affairs must not drag out to some fortuitous solution. Some sort of solution of the problem is in the making. Is it Christian? That is the question Southern white Christians must answer. And in seeking the answer let them remember that ultimately they must give account to the God of love and justice for the answer that they give.

"In Spirit and In Truth"

HUBERT M. POTEAT

IN NON-LITURGICAL churches, hymns afford the congregation virtually its only means of active participation in the service. And yet hymn-singing is widely regarded as of relatively little importance, and is treated accordingly, being permitted as a rule to sink into a dull and dismal lethargy which is quite apt to spread to the whole service: the hymns are selected from a slender cycle which is traversed over and over again; the spirit of religious fervor is quenched by the indifferent, dawdling manner in which they are sung; the average minister has never taken the trouble to study the background and history of the great hymns, and the people never receive any information or inspiration to supplement their own slight knowledge of, and interest in, hymnology. As a result of this combination of ignorance and indifference, the singing of hymns, instead of being an act of worship, as it ought always to be, is looked upon as a mere incident of the service—holding its place solely because of immemorial custom.

A fruitful soil is thus prepared for cheap, unworthy, and unworshipful songs. The purveyors of these travesties glibly inform the music committee that their books will awaken the congregation from its musical and spiritual lassitude; that the perfect cure for the lack of enthusiasm in the singing is bound up between the covers of their latest books; that the proper way to stir the souls of the people is to begin with the feet, which, galvanized into frantic activity by sundry jigs, waltzes, and jingles, will communicate their exhilaration upward. The books are bought—and the people forthwith forget about worshiping God in spirit and in truth and begin to "worship" Him in ragtime and in jazz. The cheap book is not a cure for the disease; its adoption simply means the substitution of one malady for another. The cure, then, must be sought elsewhere, and I believe it is to be found in the application of study, reflection, and prayer to this whole question of good and bad hymns.

II

Cheap hymns and cheap hymnals are extensively and very

shrewdly advertised. For example, they are to be found in most large denominational gatherings—conventions, summer assemblies, and the like—and they are frequently "furnished" by the publishers. "Gospel singers" would be lost without them; in point of fact, many of these gentry sell books during the course of the services—I have seen it with my own eyes. "Singing Conventions" should be called "Advertising Conventions," for agents, male quartets, and solo performers from various companies are always on hand to boost their wares. Hillbillies whine "hymns" over the radio and evoke tumultuous stamping of feet, whistling, and hand-clapping.

But the widespread popularity of cheap hymns and hymnals is due especially to the fondness of the public for similar secular stuff and to the fact that denominational leaders and boards have set upon them the stamp of official approval. The first point requires no elaboration; the second may be illustrated by the fact that the copyrights, good will, etc., of the publishing company headed by the late Robert H. Coleman, of Texas, have been purchased by the Baptist Sunday School Board, which, no doubt, will joyously proceed with the highly remunerative task of feeding the Baptist public what the Baptist public wants or can be cajoled into thinking it wants.

A quotation from the "foreword" of one of Mr. Coleman's productions sets forth the whole sorry business with lamentable clarity: "A lengthy foreword is unnecessary, as the friends will or should examine a book carefully before selecting. This is all that we ask for this book, and we earnestly seek comparison with any book in all songland. Many months have been devoted to careful selection from multiplied thousands of songs; faithful counsel has been sought and obtained from faithful Pastors and experienced Evangelists and Song Leaders; and much money has been expended in securing the copyrights desired—in fact not a single song selected has been omitted because the price was too high, although large sums were asked for some of these very popular favorites."

III

Well, what is a cheap song—an unworthy song? It is, I think, one which departs from the spirit of true worship and clothes itself in secular forms. Everybody knows that the popularity of a song will be determined almost entirely by its

music; and thousands of churches and Sunday schools are howling every Sunday exactly the same sort of music which is to be heard in dance halls, in "singing commercials" on the radio, and in ten-cent movie houses. And the words, or the "lyrics," as the adepts say, are for the most part clumsily constructed doggerel or syrupy sentimentality or puerile rubbish.

There are three musical types which are in high favor among composers of cheap songs: waltz, ragtime, and jingle. Examples of the waltz are "Saved! Saved!" and "In the Garden"; of ragtime, "Fishers of Men" and "Brighten the Corner"; of the jingle, "Let a Little Sunshine In" and "Every Sunday School Should Grow" (words and music by the Sunday School Board's musical adviser).

A session with such incredible trash, under the leadership of a "Gospel singer" who loves it, for one reason or another, is a sight to drive Christian people to tears; the performance would not last one night at any tenth-rate vaudeville house in America. The singer marches to the platform, unlimbers his muscles and his larynx, tells a few jokes, and announces a "hymn"; while the people are fluttering the pages of their hymnals, the pianist reels off a few measures, keeping time with as much of his anatomy as he can move without precipitating himself from his seat; after another joke or two and some pleasantries exchanged between singer and congregation, the people get their feet into action and something which is called the worship of God begins. Such monkey-shines and antics are disgraceful and sacrilegious beyond the power of words to express, and yet they are to be seen all over the land, every Sunday in the year.

Young people are often criticized for their lack of reverence. How can we expect a boy to be reverent in the house of God when the hymns—his only medium of participation in the service—remind him so strongly of the dance he attended Saturday evening? Incidentally, many churches use a good hymnal for the eleven o'clock hour, but for the Sunday school they provide jigs, jingles, and dance music. That procedure is tragic, for the simple reason that if children are trained in the Sunday school to love trash, trash they will demand when they come into the active life and work of the church.

We have in our great hymnals songs which express devoutly and worthily every emotion which can arise in Christian hearts—songs which were born of a genuine experience of grace and not of the lure of fat profits—and yet publishers and writers continue to turn out their unholy product. There is one company, we are told, which owns the copyrights of ten thousand songs and which has two thousand "lyrics" which have not yet been set to "music." Now, if writers were as interested in the bringing in of the Kingdom as they vociferously claim to be, they would not display such burning eagerness to take shelter under the wing of the great god Copyright and thus to be able to sell their wares for "large sums"; and if publishers were really concerned about the evangelization of the world through hymns, they would hardly scramble so frantically to expend those "large sums" for popular items and to build up their own bank accounts by issuing new books every year or two.

IV

There are, I take it, three vital elements in worship: preaching, prayer, song—and no man can say which is most important. Sermons and prayers are not turned out wholesale and hawked up and down the country by bellowing, prancing evangelistic singers; why should hymns be thus treated? A minister who should write sermons for money would be justly and universally despised; and when a volume of sermons or prayers is published, the compiler has no occasion to refer to the "large sums asked for these very popular favorites." I certainly have no objection to the accumulation of wealth by any man, so long as he is honest—and so long as he keeps his filthy hands off the service in the sanctuary. Cheap songs are bad enough in themselves, in all conscience, and when to their inherent unworthiness is added the fact that through their use men are making money out of the degradation of the worship of God, they become intolerable.

Three arguments are frequently advanced for the use of cheap hymns; the first is that they "stir up the pep." If by "pep" the sort of hysteria which may be seen in certain types of revivals is meant, we may well dispense with it entirely. But the statement is more serious: it suggests that there is no "pep," or enthusiasm, in the great hymns. So assiduously has that mendacious heresy been disseminated that there are

countless thousands of people who actually believe it. The second argument is that these cheap songs are not so difficult to sing as the standard hymns. Anybody who knows enough music to sit down at the piano and pick out with one finger songs of both types can readily demonstrate the absolute falsity of this contention. The third argument is that the great hymns are over the heads of the masses of our people, who must have songs of "a lower literary grade." I do not believe that wretched insinuation that our people are so feeble-minded as to be unable to apprehend the true message of "In the Cross of Christ I Glory" or of "All Hail the Power of Jesus' Name," and I hereby challenge any jigster on earth to prove it.

V

There seem to me to be three tests by which good hymns may be distinguished from bad hymns. The first is the test of time. I do not mean that all old hymns are good and that all new ones are bad; I do mean that if only those hymns are used which have survived the pruning and winnowing of the centuries and which are found in every worthy hymnal of all denominations, the worship of God is perfectly safe. The second is the test of mature taste and judgment; this does not call for discussion here. The third is the test of spiritual instinct—which will function with unerring accuracy if it is given a chance. Refer a given hymn to that instinct; ask its judgement upon the worthiness of words and music. For example, suppose you want to sing about heaven: set before your spiritual instinct "I Will Shout His Praise in Glory," and then consider "Jerusalem, the Golden" and decide which better expresses your idea of the future life. Illustrations might be multiplied indefinitely.

The musical discrepancy between good hymns and bad is as wide as the world. The noblest music ever written is to be found in our great hymns—"Still, Still with Thee," "Fair-est Lord Jesus," "Hark, Hark, my Soul," "The King of Love my Shepherd Is," "Come, Ye Disconsolate," "Lo, He Comes, with Clouds Descending," "Dear Lord and Father of Man-kind," and hundreds of others.

It should be our purpose and ideal to approach God's throne with our prayer and praise as reverently and as wor-

shipfully as in us lies. Our Lord is no Mumbo-Jumbo to be propitiated with dance hall ditties. He demands the best and the worthiest offerings of devotion we can bring, and the emotions which ascend to Him on the pinions of song are too sacred to be defiled by the cheap jingle of the street. The treasures of great souls are available to us all in our hymns; let us thank God for them, use them, and worship Him in spirit and in truth!

NEWS

NEW SCHEDULE ANNOUNCED FOR RELEASE OF C. O.'s

Washington, D. C. — A new schedule for the release of conscientious objectors now in Civilian Public Service camps has been formulated by Selective Service headquarters here, according to the National Service Board for Religious Objectors.

The new plan was determined after extension of the draft and calls for the discharge of all those who have completed 22 months of service by the end of July, as well as all fathers.

In September, men who have completed 20 months of service will be released. After October 1, men will be eligible to apply for discharge upon completion of 18 months service.—(RNS).

BAPTIST LEADER WARNS AGAINST 'RED' EUROPE

Massanetta Springs, Va.—Emphasizing the importance of sending food and clothing to persons in war-ravaged countries abroad, Dr. George W. Sadler, acting executive secretary of the Southern Baptist Foreign Mission Board, told more than 800 Baptists at a Sunday school conference here that "we dare not allow Europe to be painted red with a brush made of the shriveled linings of children's empty stomachs."

"The most effective means of combatting Communism is to exemplify the spirit of Christ," he declared, adding that while the furnishing of food and clothing is important, the sending of the Gospel of Christ is of even greater importance.

Referring to the Southern Baptists' current three-and-a-half million-dollar relief and rehabilitation campaign, the Mission Board official declared he saw conditions of extreme suffering during his recent tour of Europe.

"In Yugoslavia, families mourn the loss of 1,600,000 killed in the recent conflict, while they bear an intolerable burden of tyranny imposed by the Partisan regime. Because the pains of hunger are more harassing than the plight of cold, they sell personal clothing and bed clothing in order that they may get money for food for themselves and their children."—(RNS).

SOUTHERN MINISTERS ASK ARREST OF LYNCHERS 'IN NAME OF CHRIST'

Charlotte, N. C. — The Charlotte Interdenominational Ministerial Alliance has dispatched telegrams to President Truman and Attorney General Tom Clark asking "in the name of Christ and His righteousness" that the Federal government take all steps toward finding and prose-

cuting members of a Georgia mob which recently killed four Negroes.

"We have noticed with a feeling of deep concern, the lynching near Monroe, Ga., July 25," the telegrams said. "We have followed with keen interest the expressed interest and attitude of the American public. It is alarming to see how indifferent and even satisfied the local authorities are regarding the affair.

"Feeling as we do, in the light of previous experience, that the local authorities and the state of Georgia will do nothing to bring to justice these fiendish murderers, we entreat you in the name of Christ and His righteousness to do whatever possible to apprehend these mobsters that they may be brought to justice."—(RNS).

CHURCH AND LABOR URGED TO COOPERATE

Nashville, Tenn.—Joint effort by the church and organized labor to achieve economic security, human equality, and social justice was urged here by Willard Townsend, CIO official from Chicago, at the Race Relations Institute sponsored by the American Missionary Association.

Townsend, who is international president of the United Transport Service Employees and a member of the CIO executive committee, set forth a six-point program in which the church and labor could cooperate:

1. A guaranteed annual wage and full employment.

2. Minimum wage scale of 65 cents an hour.

3. Non-discrimination and integration of minorities.

4. Slum clearance and community planning.

5. Adequate health provisions and hospitalization.

6. Equalization of educational and recreational opportunities.

Asserting that the church has been seeking a new basis of approach to the common people, Townsend said that partnership with organized labor supplies such a basis.—(RNS).

'JIM CROWISM' IN CHURCH THWARTING MISSION WORK

Silver Bay, N. Y.—The greatest obstacle to the world-wide spread of Christian missions is "the Jim Crowism of the church in the United States," Dr. Charles T. Leber of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. declared here in a keynote address opening the 36th annual Silver Bay conference on the Christian Mission to the Postwar World.

More than 300 delegates representing church and mission groups throughout the country are attending the seven-day conference which is sponsored jointly by the Foreign Missions Conference of North America, the Home Missions Council of North America, the United Council of Church Women and the Missionary Education Movement.

"We must strip the Church of a hard and stubborn layer of

pride and prejudice which reveals itself in a false sense of white superiority," said Dr. Leber.

As a case in point, he noted that when the Presbytery of Baltimore recently elected a Negro moderator, two Presbyterian elders resigned in protest.

"It is too late to argue about racial segregation," Dr. Leber told the delegates. "The urgency of the moment is upon us. It is easier to smash an atom than to break a prejudice."

RURAL CHURCHES MUST GUIDE FARMERS

Madison, Wis. (RNS) — The rural church must help guide America's farm people toward a sound cultural and spiritual society, Dean I. L. Baldwin, head of the Wisconsin College of Agriculture, declared here at the 25th annual Town-Country Leadership school.

Speaking before 138 clerical and lay leaders from 19 states, Dean Baldwin said that the rural church can have a great and beneficial influence on farming and farm life.

"Farm people are the most important crop of agriculture; they deserve more attention and care than anything else that the farm supports," he asserted.

"You of the rural church have a job to do in helping guide rural America toward the best of educational advantages, adequate medical and dental care, modern conveniences in the home, attractive and happy surroundings, and a sound cultural and spiritual background."

BAPTISTS LAUNCH CAMPAIGN AGAINST LIQUOR ADVERTISING

New York—An intensive campaign against newspaper, magazine, and radio liquor advertising and drinking scenes in motion pictures will be launched by the Northern Baptist Convention on Sunday, October 27, it was announced at the denomination's headquarters here.

Actual promotion of the drive will begin September 1 when 15,000 Baptist leaders will receive preliminary letters of instruction from the Council of Christian Social Progress, which is directing the project.

Present plans call for Northern Baptists to use specially prepared postcards and printed stickers as a means of protest to radio and film executives, newspaper editors and publishers.—(RNS).

MISSISSIPPI METHODIST TO AID NEGRO CHURCHES

Jackson, Miss.—Negro Methodist churches in Mississippi will receive \$100,000 from the Million Dollar Forward Movement to be carried on by Methodist in this state, Dr. Otto Porter, superintendent of the Jackson District announced here.

The remaining \$900,000 will be divided as follows: Millsaps College, \$350,000; the Methodist Orphanage here, \$250,000; Biloxi Assembly Grounds and Oxford Youth Camp, \$100,000 jointly; ministers' pensions, \$200,000.

—(RNS.)

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CONTENTS

Editorials	243
Where There Is No Freedom.....O. K. ARMSTRONG.....	246
Beauty for Ashes in Burma.....PAUL GEREN.....	253
The Church They Want.....HYBERT POLLARD.....	256
Books	263
News	268
How a Sunday Forum Functions.....	272

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Who's Who In This Issue

O. K. ARMSTRONG is a prominent Baptist layman of Springfield, Mo., who is the author of numerous articles on politics and on religion in such publications as the *Reader's Digest* and *Better Homes and Gardens*.

PAUL GEREN, who has an A.B. from Baylor University and a Ph.D. from Harvard, is author of the popular book, *Burma Diary*, which is a unique interpretation of his experiences during the war as a missionary in Burma. He is now teaching at Berea College.

HYBERT POLLARD is Professor of Religion at Linfield College in Oregon and has had considerable experience in dealing with veterans and their particular problems in the post-war world.

HELMUT KUHN, whose review of a new book about Tolstoy is featured in this month's book review section, is Professor of Philosophy at the University of North Carolina.

EDITORIALS

"Balkanization" of Christianity

NOT INFREQUENTLY the newspaper columnist, upon whom we have come to rely quite heavily for both information and attitudes, rises to the role of the true prophet. Wrote much-maligned Drew Pearson recently in "The Washington Merry-Go-Round": "If this columnist knows the United States, one of the greatest mistakes we are making is a tendency toward Balkanization—in other words, Italo-Americans are behaving as if they were Italians, Jewish-Americans as if they were Palestinians, Polish-Americans as if they were Poles—rather than as if they were Americans. They seem to forget that they took no oath to uphold Italy, Palestine, or Poland, and that splitting of our country into special groups can be disastrous.

"Some of these alleged American citizens are threatening to vote next November according to whether Italy is given a soft peace or according to whether Palestine is given to Jews."

It would be easy to draw and develop the analogy that millions of American Catholics are being led to think of themselves as Catholics first, that is, members of a vast religious and political system (*imperium in imperio*, if you please) and Americans second. But the ax falls just now on American Protestants. For, despite the noble efforts of our church bodies to reach the spiritual unity of "one Lord, one faith, one baptism," the Balkanization of our religion goes on apace. This "splitting into special groups" is equally an intra-denominational problem. At the conventions one may observe the lines clearly drawn and the brethren squared off for the religious fray. There are the left-wingers, the right-wingers, the middle-of-the-roaders, the fundamentalists, the liberals, the modernists, the liturgists, the social-gospelers, *et cetera ad infinitum*, and when the voting time comes issues are decided and men are elected upon the basis of whether they adhere to the philosophy and theology of a special group.

"Is Christ divided?" In the exact sense in which America

is divided. Drew Pearson rightly reminds us that as citizens of the United States we took no oath of allegiance to another country nor swore to uphold a foreign government. Our supreme loyalty is to this nation. Likewise as Christians we are not told to give heart and soul and mind and strength to some creed or dogma or sect but only to the King of kings. But we have substituted the lesser loyalties for the greater loyalty and hence the tragedy of our atomistic, or Balkanized, Christianity. We do not read in the New Testament where Jesus says to His followers, "Go into all the world and make men accept the truth of my supernatural birth. Go compel them to believe in the literal truth of all the Scriptures thus far written and those you are to write. Go have them submit to a particular mode of baptism without which they can never be called Christians. Go have them endorse the Westminster or Philadelphia Confession (when such times shall come that these confessions shall be formulated)." But what says the Scripture? "Go ye into all the world and make disciples." That is, "go and bring men to accept Me as their Lord and Savior and to enthrone Me in their hearts as the supreme, compelling, all-motivating Loyalty of their lives."

Here and here alone is the basis for that unity of faith that the great apostle speaks of. Not that there is no need or place for differences and lesser loyalties, but that these must ever be kept in their proper sequence and be made to subserve the supreme loyalty. Balkanization will vanish when the evangelists of the faith preach in a glorious and courageous selflessness, "And I, if I be lifted up, will draw all men unto Me."

Single Blessedness and the Housing Shortage

LONG BEFORE the critical housing shortage in America we had grown accustomed to the advertisement, "Apartments For Couples Without Children." Now that the experts are warning us that the shortage will remain acute for five or six years we wonder if a premium will be placed upon bachelorhood and maidenhood as well as the childless marriage. According to Religious News Service this

situation seems already to be developing in England. The Rt. Rev. Wilfred Marcus Askwith, Bishop of the Anglican diocese of Blackburn, has written in the diocesan bulletin the following warning: "It is next to impossible to find accommodation for assistant curates except by buying houses at scandalous prices. I am not sure it will not be necessary for me to say soon that I cannot ordain men who will not undertake to remain unmarried for six or ten years, and perhaps to institute clergy houses in towns in which assistant curates of several parishes may live together."

The temptation is irresistible to observe what confusion worse confounded would arise should some scriptural literalist among the younger clergy whose matrimonial hopes are endangered call the bishop's attention to Paul's words to Timothy, "Let the deacons be husbands of one wife." It might also be observed parenthetically that the wisdom of the Roman Church in her insistence upon the celibacy of her clergy is thrown in sharp focus here. We witness its economy, its effectiveness and its simplicity here in the South, the Catholic mission field of the United States. The major emphasis to be made just here, however, is that while we do not profess to be informed on the methods and success of the British government in dealing with a national housing shortage far greater than ours, we are sure that the people of America should know that the greatest enemies to rapid and decent housing in this country are the powerful, irresponsible and determined lobbies in the nation's capital representing the real estate and construction interests whose sole purposes have been to restrict the building program, to perpetuate the shortage and thereby to reap their unconscionable profits. A herculean task is upon the President to clean this Augean stable—and for that matter every other stable in the District of Columbia—as was done once before by a former president.

Where There Is No Freedom

O. K. ARMSTRONG

IS THERE freedom of religious worship in Soviet Russia? Dr. Louie D. Newton, president of the Southern Baptist Convention, after a trip of 25 days visiting Russia as a guest of the Soviet government, says "Yes."

While still in Moscow, where he preached to great throngs, Dr. Newton issued a statement in which he said, "Baptists in Russia are as free to worship and to practice their religion as Baptists in the United States."

In a news conference upon his return, Dr. Newton declared: "The Baptists stand for the same thing as the Russian government—renouncement of, and resistance to, coercion in matters of belief. . . . Religiously, we should regard Russia as our great ally. It is a virgin field for freedom . . . because Russia never knew freedom of religion until the present regime. When the U. S. S. R. was first formed, religion was contraband, but now the government has discovered that religion cannot be destroyed, so it has invited the church to come in the front door."

In a report made to a mass meeting in Atlanta, this Baptist leader said: "The Soviet government has at last recognized that religion is a vital thing—something that cannot be annihilated, and they are smart enough to grant what appears to be complete freedom of worship and religious ministries such as orphanage and hospital work. The Baptist preachers with whom I talked told me that they were free to preach what they believe. Indeed, not only Baptists, but apparently all the religious groups in Russia are now free to carry on their work."

From these and similar statements it is clear that Dr. Newton believes there is freedom of religion in Russia. I believe that he is honestly mistaken. I say *honestly* mistaken—for I refuse to believe that Dr. Newton would consciously color the facts to support his theories. But I say also that he is tragically and dangerously mistaken. If there is complete freedom of conscience and religious worship in Russia, then we Baptists shall have to change our historic concepts of religious freedom.

Regularly and consistently, as reports come in from observers of all kinds who come from behind the iron curtain of Soviet domination, we are told: "There is no freedom of religion in Russia, as the evangelical Christian knows it."

Invited to fill the pulpit of the First Baptist Church in Waycross, Georgia, on Sunday morning, August 25, I spoke on "Baptists and Freedom." In my remarks, I challenged the truth of Dr. Newton's conclusions on freedom of worship in Russia. I also said this:

"In his efforts to bring us into closer fellowship with Baptists in Russia or elsewhere, Dr. Newton deserves the praise and support of Baptists everywhere."

Let me repeat that sentiment. The great need is for the creation of stronger ties among men of goodwill everywhere. The world needs a unified, active, vigorous fellowship of Baptists, representing every tongue and every land, to hold high the banner of Christ in this troubled age. In speaking for understanding, friendship, and cooperation among the peoples of the world, and specifically between peoples of Russia and the United States, Dr. Newton speaks for Baptists of the world.

Also, let me defend his right to say what he pleases, to go where he pleases, to influence public opinion in the way he honestly feels it should go. Furthermore, I defend his right to analyze, explain or extol any system or way of government on earth. Obviously, he seeks to counteract what to him is a widespread misconception in this country, namely, that freedom of religion in Soviet Russia is restricted. He has that right.

But Dr. Newton must realize that we who disagree with him have the right to take issue with him over questions both of fact and of opinion. That would be true if he were only an obscure citizen. But Louie D. Newton is a prominent churchman. He holds the highest office in the Southern Baptist Convention, and is vice president of the Baptist World Alliance. Our right to take issue with him becomes a positive duty for those of us who believe that great harm can come to our church and our Christian cause by an unfortunate distortion of the facts, however well meaning may be his intentions.

Let us consider the conditions under which Dr. Newton made his trip to Russia. He went, he says, upon invitation of the Soviet government. Considerable time elapsed between his application to go, and the invitation permitting him to go. Unless Dr. Newton was made an exception, his attitude toward Soviet policies was scrutinized minutely. He and his group were guests officially of the government, under conditions of their own making. No visitor is ever a free agent in Russia. Checking with a newspaper man of long experience in the Soviet Union, I was told:

"No one, whether religious leader, business man, teacher, student or what, is ever given a conducted tour in Russia by the government unless the Politburo (Stalin and his close advisers) are quite certain he will say something favorable to the Soviet system, praise its accomplishments, or refute arguments against it."

An officer of the Red army flew the plane for the party. An official interpreter was furnished. No doubt she was honest and upright, but she could not have been an interpreter without understanding her limitations. She could not have permitted any criticism of the Soviet regime to have reached Dr. Newton's ears—and held her job.

Furthermore, these visitors, as all others who tour Russia, were under constant surveillance of the NKVD—the secret police. They may not have seen these exponents of terror and persecution, but they were there. They knew where these Americans were, at all times of the night and day. The movements of every foreigner in Russia are constantly spied upon and reported to government agents. Despite the genuine cordiality of Russian Baptists and people, as a guest of the Soviet officials Dr. Newton saw only what they wanted him to see and heard only what those who talked to him knew would not be dangerous to say.

Now let us examine the proposition that there is freedom of religious worship in Russia. So far as we Baptists are concerned, freedom to worship God and to practice religion mean certain specific things. Here are some of them:

1. Freedom from state control. Is religion in Russian free from state control? Of course not. The Soviet state is supreme in all matters. Such supremacy over the individual,

—over his actions, work, and very thoughts—is the bones and meat of totalitarianism.

Dr. Newton reports that he and Dr. R. W. Sockman, Methodist pastor of New York City, called upon Mr. Karpov, the governmental administrator of religious activities, the official “minister of cults.” If the church is free and separate from the state in Russia, why would there be an official administrator?

The most fundamental difference between a democracy and the regime of communistic Russia is the democratic concept of the dignity, worth, and rights of the individual, as against the doctrine that the individual exists only for the good of the state.

A dictator may allow a church to hold its worship, but he will keep control over its property and activities. As Dr. Newton reports, the state owns the property of the Baptist churches in Russia. Would we call that separation of church and state? Or freedom?

2. Freedom of religion means freedom to preach and speak without censorship. The very idea of liberty of worship presumes certain great freedoms, which we Baptists consider unalienable. Among them are freedom of speech, of the press, and of peaceful assembly. Without those rights, freedom of religion becomes a state-controlled sham. The Soviet government is the arch-enemy of these freedoms, at home and abroad.

At the San Francisco meeting of the United Nations, we Baptists presented to the delegates a statement of principles, which pled that these unalienable rights be incorporated into the United Nations charter. Some pious expressions were incorporated, but we were told that no guarantees of religious freedom could be given, since it was necessary to compromise with atheistic Russia. Since then, wherever Soviet domination has been forced upon the little nations, the iron curtain of censorship—and in many instances, of persecution—has come down. Leigh White, in the *Saturday Evening Post* for last June 23rd, tells of conditions in Rumania, where before this war there were many Baptist churches:

“There is no more freedom of expression now (under Russian control) than under the Nazis . . . Public gatherings

for any purpose other than to further the ends of the new regime are forbidden."

If that is true of peoples under Soviet tyranny, can any one believe greater liberties—or less tyranny—are allowed peoples of the Soviet homeland?

3. Freedom of religion means liberty to criticize the government, to combat official evils and to propose improvements. This is so fundamental to Baptist belief and practice that it is never questioned in this country.

The very life stream of a free democracy is public opinion, moulded and shaped by spiritual leaders. In no other way can mistakes of political leaders be corrected, and corruption of public officials exposed. As leaders of our churches, our pastors speak out without fear against sin in high places of government. If it were not so, the lamp of free government would go out.

No one in his right mind would suggest that Baptists have such liberties in Russia. Here we might quote from Dr. Sockman's report of the Russian trip, in the September 11th Christian Century:

"Freedom for the churches to handle their own finances does not, of course, in itself mean full ecclesiastical liberty. Again and again we were told that the pulpits are free from governmental interference. But with that statement must be coupled the Russian conception of preaching. The sermon traditionally occupies a minor place in the Orthodox Church, and preachers, both Orthodox and Evangelical, do not deal with political and social questions . . . We were told, 'our preachers do not preach politics.' What the people—or the government—would consider political preaching and what would happen to flaming social prophets must be left to conjecture."

It should be remembered that the very concept of freedom in Russia is different from ours. Numerous Soviet spokesmen have made that abundantly clear. By freedom they mean freedom to *support* the government—not to oppose it. Religious freedom to them would not under any circumstances mean freedom to criticize or oppose official policy. The same is true of their concept of democracy. The Soviet dictator signed the Yalta Declaration, which promised that nations

might "create democratic institutions of their own choice . . . to form interim governmental authorities broadly representative of all democratic elements in the population." But he did not mean our type of democracy at all! By democracy, the Soviet means their own brand of totalitarianism. All who oppose—including freedom-loving Americans—are "fascist."

4. Freedom to practice religion means freedom to carry on the many educational, training and evangelistic activities of the church. No Baptist familiar with Soviet control of our churches in Russia has ever reported that such freedom exists.

Freedom to teach and train the young is a necessary requisite for religious freedom. In no other way can souls be won and lives enlisted to Christian service. That's why we have Sunday schools and training unions. Now let us turn to Dr. Newton's report, as published in several Baptist state papers:

"We did find that there are no Sunday schools in Russia. I asked very particularly about this, and the Baptist pastors everywhere told us that the law forbidding the teaching of the Bible in the schools had been interpreted to mean that there must not be any 'schools for Bible teaching.'"

Another requisite for freedom of worship and practice is the right to send missionaries and to receive them from other lands. The Soviet will permit representatives of the "cults" to attend certain conferences and conventions outside Russia, but only if assured that such representatives will not do or say anything to indicate opposition toward the doctrines or programs of the totalitarian state.

During the recent great war, governments of all the democracies sent chaplains with all the fighting forces. These men of God carried the influence of religion to men who faced hardships and death. The Soviet Politburo did not grant this freedom to Russian Baptists, nor to any other religious group. Religion no more followed the Red army than it accompanies Red statesmen.

The historic fact is that at the time of the revolution of 1917 in Russia, liberal forces, truly democratic, hoped to establish a representative parliament and a republican form of government to replace the despotism of the Tzar. They

were prevented from doing so by the Bolsheviks seizing power. Led by Lenin, a reign of terror began, in which the educated, the cultured, the leaders of liberal thought and action, were murdered. In due course, Joseph Stalin took control. Utterly ruthless, he imposed his iron will upon these patient peoples. To force the peasants to give up their land and property, he starved more than two and a half million men, women and children,—a crime so vast and ghastly as to be matched in history only by the crimes of Adolph Hitler.

And after joining Hitler in wanton aggression against Poland, with the understanding that they would divide up most of the little nations of Eastern Europe, Stalin sent to Hitler at Christmastime of 1939 a telegram in which he declared that their everlasting friendship had been sealed in blood.

That such an arch-criminal, declared enemy of all religion, the antithesis of all Christian idealism, could be restoring any freedom of conscience and worship for any but selfish reasons is unthinkable. It is understandable that Stalin and his Politburo hoped to enlist the active support of religious, political and other leaders in this country. It seems, therefore, that when any prominent Baptist leader makes a pilgrimage to Stalin's birthplace, he should make it clear that he goes as a private citizen and not to infer any approval, by the great fellowship of Baptists, of the dictator or his godless regime.

It seems to me that in the coming struggle between the forces of Christian liberalism and atheistic totalitarianism, there should be no question where Baptists will stand.

Beauty for Ashes in Burma

PAUL GEREN

*... "To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."
Isaiah 61:3*

If you were here with us
And could see the country over which war has recently
 passed,
You would see a sight
Which is at once full of melancholy
And hope.
Brayton Case, who has eyes for such seeing,
Showed it to me.

In the center
Where the house of bamboo with a thatched roof
Once stood,
There is now no house.
On the earth there are ashes
And a bit of charcoal washed clean by the rain.
Their somber silence
Is witness to the fate of the house.
A few thin blades of green grass
Are pushing timidly up through the ashes—
Timidly to see if the war has really passed by.

To the north of where the house stood
Is the jackfruit tree,
And it is full of blossoms.
To the south
And to the east
Are lime trees,
And they are full of fragrant blossoms.

To the west
Is an orange tree, sweetly in bloom like the others.
The setting which held the house is there,
Earth below,

Sky above,
And trees around.
The place is like a ring
Whose precious stone has fallen out of its setting.
The setting is faithful to its purpose
And yearns for the return of the stone.

Now look far away.
Over the paths and hills a line of people are moving toward us.
They carry their belongings in baskets hanging from their
 heads by leather straps.
They have their lame
And their halt:
Their dead
They have left behind
But there are seeds in the basket,
There are *dahs* in their hands for cutting bamboo,
There are muscles in their shoulders
For moving timbers,
There is resolution in their minds for the making of a home.
Soon a home will be in the setting.

And we—we have pulled down and laid waste.
But the earth and sky have held us and watched us.
And the mercy of the Lord is from everlasting to everlasting.

We have eaten ashes for our bread.
But the jackfruit tree is in bloom this spring.
Charity "beareth all things,
Believeth all things,
Endureth all things."

We have been made like ashes
And charcoal.
But the orange tree is fragrantly in blossom,
And the oranges will grow.
And the love of Christ
Is tender for the healing of our ashes and burns.
"Come unto me all ye that labor

And are heavy laden,
And I will give you rest."

Even if we have been reduced
To ashes and charcoal,
The earth is heavy with God's might.
The sky sometimes shines with his hope.
The air is full of his love.
Then come, all of us who alike have been reduced to charcoal,
Come burned hands,
Black hands,
Brown hands,
Yellow hands,
White hands, soft hands, calloused hands,
Stubby hands, artist's hands.
Let us build a house on the ashes and the grass,
Under the sky,
Set in among the jackfruit and the orange trees.

"And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands
Establish Thou it."—

The Church They Want

HYBERT POLLARD

ON A RECENT July Sunday, five hundred were present at a church service; one hundred of these worshippers wore the lapel button which indicated honorable discharge from the armed services of the United States.

Now, that these men are out of the service, settled in civilian life, and back to the church again, what do they demand of the church? This article endeavors to suggest features of "the church they want."

These suggestions grow out of replies to many letters, sent out through the co-operation of pastors and chaplains, asking: "What do you desire, and expect, of the church, when you return?" This material is also based upon records of many contacts and conversations of the author with returning service people. When the answers are sorted out and added up, certain strong emphases appear. These are given here.

For convenience, these major suggestions have been placed in two divisions: those relevant to the program of the church and to the message of the church.

I. PROGRAM

Only Work Will Work

A sit-and-listen program will not attract and hold service men even though a pulpit be filled by the best preacher in America. Men must have work if they are to be reached by the church. There is no substitute. Only work will work. Said a Southern boy, "If they don't hurry up and give me work, I just don't believe I can keep myself sticking around," and he spoke for all.

Everywhere the validity of this principle is recognized. A drastic readjustment, however, must be made in the office-holding habits of the churches if this principle is to be put into operation. Opportunities for office must not be limited to the few openings which occur in the natural course of events. Openings must be created. This can be accomplished in two ways, both of which should be used by every church.

Room may be made for the service men by expansion of the program. The chief limitation upon the program, in most churches, is personnel. Many, many appropriate and profitable activities could be added if only the right persons were available to head them up and carry them through. Now that the men are back, the churches can and should create many new activities to absorb their leadership.

Room may be made for the service men by arranging vacations for a good portion of the habitual office-holders of the church. Some, in every church, have held office far too long for the good of themselves and the church. Others have held office for a long time because of admitted efficiency. A good minority of both should step down for the sake of the service man. People who resign and who are efficient would be re-absorbed within two years, so great is the need in every church for adequate leadership. If a reasonable part of the habitual leadership of any church will step aside and make room for enthusiastic and Christian service men with their new insights and their fresh experiences of God, there will come to that church a new power in its program and a great new flood of spiritual life.

Many service men have traveled more and seen more in two or three years than the ordinary person would have experienced in fifty life-times. Such men will return with a rich cargo of new ideas and spacious dreams for the church. To those who remained at home, lacking the unique contact with reality and global vastness experienced by the service men, these ideas may seem revolutionary and these dreams unrealistic. But the influence of the service man constitutes the very irritation and stimulation we need, if we are to readjust the program of the churches to meet the demands of the new post-war world. For the sake of the Kingdom of God and for the sake of our own souls we would better listen to these ideas and hear these dreams.

Service men will be qualified to fill every office in the church which a man can fill. A few will be in the thirty and forty brackets, but most will be in their twenties. Churches may think they are too young for larger responsibilities. But service men are mature for their years. Churches must forget

the boys who left home and see the men who have returned. Service men should add strength to the choirs and make good ushers; war experience has cured reticence and timidity and made them meetable and socially aggressive. Service men will be indispensable in missionary programs and schools of missions, adding authenticity and realism by saying "I was there." As leaders and teachers of youth the service men should prove a veritable gold mine for the church.

World Peace

Almost every conversation leads inevitably to the demand that the church take a part in establishing and maintaining world peace. Sentences like these sear the memory: "I risked my life on fifty-one missions, I gave the four best years of my life for the cause of peace, and, up to this minute, I have got nothing." This is evidently the most disappointed and confused area of the service man's life and thinking. At this point he is literally agonizing for light and leadership. He will greatly appreciate and respectfully consider the convictions proclaimed by his own church and minister whatever they are. Neglect of this central issue of his life is the one thing he cannot forgive.

Many leaders of the church are very much opposed to the so-called "social gospel." These very leaders, however, have made an exception of prohibition and have been its most active proponents. It is very urgent now, if the interest of the service man is to be retained, that a similar exception be made for the issue of world peace. Nobody has the one and only answer; each minister must give his own with fear and trembling. No better general answer could be given than that suggested recently by a wise chaplain, "Men sick of war will be interested in any practical program to prevent its recurrence. Show the indissoluble connection between the spread of the Christian way of life and the establishment of peace. Enlist their interest in, and their support of, Christian enterprise at home and abroad."

A More Co-operative Church

One of the most insistent of all emphases is co-operation. A pastor who has received more than two thousand letters

from service men during the war and since says, "Boys write over and over again: 'Why do not the churches get together? We worshipped together in the Islands, why not here?'" Upon closer inquiry it is clear, however, that the every-day service man is not interested in organic unity or federal organization. He knows little and cares less about these things. What he is thinking about is definitely his own community. He demands that his church be tolerant. Churches whose sectarian zeal gets itself expressed in opposition to, and criticism of, other denominations will lose the good will of their service men.

The returned service man says very positively that the churches should worship together much oftener. He insists, in his conversation, that the churches should completely co-operate in supporting good and big causes in the community. He thinks they should spend less energy in merely keeping themselves going. He thinks that the churches should unite in providing care for the people in need in their own communities; he is deeply disappointed with the impersonality and professionalism of the colossal organizations which served him overseas. Churches must increase the co-operation and outreach of their program in the local community if they desire to get the enthusiastic support of returned service men. This presents a real problem to churches of a rather severely independent tradition, because, strangely enough, men who have grown up in such communions are the most insistent upon co-operation.

II. MESSAGE

The message of the gospel is eternal and changeless, but from its inexhaustible riches certain emphases need to be drawn forth to meet the particular needs of a given age. Letters and conversation from service men suggest certain aspects of the message of the church which they need most and which will appeal most to them. We give below the emphases which appear most often.

Medicine For Hate

With the stimulating frankness of youth, good Christian boys warn us that they are coming home with a heart full of hate, dare us to do something about it, and beseech us to

take the dare. Here indeed is a very definite and very real need—and a desperate need. A man of the Navy writes: "My experience in this war taught me to hate the Japanese people more than words can tell. I could go on forever telling of the many reasons why I hate the Japs. I know that a good Christian does not hate. I know that I am not alone in my opinion of the Japs. So I believe that one of the church's biggest jobs is going to be the exchange of the hatred that war has bred for the love that a real Christian should have."

What a need! What a challenge! What shall the church say? Shall it say, "Forgive or be unforgiven?" Shall it say, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses?" Yes, perhaps, at rare intervals, but so strong a medicine might easily paralyze the soul. Should the church use the discoveries of psychology and point out that hate is poison and has a degenerating influence upon body and soul? Yes, this truth should be frankly faced and used for what it is worth, which is not too much in the case of hate-bedeveled men. There is only one cure and only one way of success and that is to displace the nagging hate of enemy peoples by a great, strong purpose to redeem these very peoples. This can be done by leading the returned servicemen into a new interest in, and support of, Christian missions in lands of the last war, and a new confidence in the gospel to work its age-old miracles unto even enemy peoples.

Positive Standards

Conversations and letters beg the churches to avoid a negative and denunciatory message. An officer of the Navy may well be allowed to speak for all: "A series of denunciations of drinking, swearing, dancing, gambling, etc, etc, will be the quickest way to antagonize. The Christian message must be positive, not negative." Good old fashioned sermons of denunciation will alienate many service people from the church.

On the other hand, there is an ever-recurring demand that the church, in the post-war period, take an uncompromising stand against all low standards of life. Many service men of church-going background, who took for

granted and thought very little about moral standards before the war, have become so disgusted with much of the life they have seen in the services that to them now the most important function of the church is to proclaim and demand high standards. A corporal of the Marines when asked what he expected of the church after the war, got a dozen of his buddies together to talk it over, and they wrote: "A Puritan spirit brought to the foreground, and we mean it literally as Webster gives it." A seaman writes: "The question you asked was a very good one, and, after thinking it over, have decided that the most important thing I expect of the church after the war is that the high standards that our country has been fighting for should be upheld by the church. If they are maintained we will feel that the struggle was not in vain." Sharp, clear cut sentences come out in conversation. "Use direct methods against liquor traffic." "Strike out against low morals where found in motion pictures and radio programs." "Keep American girls wholesome and clean." "Let the church return to its primary social function, namely, that of being the conscience for society."

At first sight, these demands for an uncompromising message seem radically opposed to the demand that there be no denunciation. But, on second thought, these appear to be two sides of same experience and sentiment. Warning us that denunciation is harmful if not deadly, these letters reveal that there is a widespread insistence among Christian servicemen that the church stand up and be counted as it has not done since the days following the Civil War. It now seems clear that if the church will take a new and clear-cut stand for high moral standards in personal and national life, thousands of service men will give it solid support.

A Word of Authority

Much that the men say seems to be in search for a word of authority for men who have been under authority. While outwardly this authority will be the one thing of all things from which they are most thankful to escape, yet inwardly they seem to feel that, with the freedom of civilian life, there is an urgent need for a word of authority to be spoken to the soul. These men say that the chaplains who spoke with

authority, with conviction, and who spoke without equivocation, are the chaplains who got the hearing from the men. The men feel that this is an important observation for the guidance of the church in the delivery of its post-war message.

The magnificent words of a much decorated chaplain represent this sentiment at its best: "The church must right now return to the preaching of the gospel in its entirety; pastors and leaders must return to what God has spoken in his Word. A complete return to New Testament preaching will cleanse the church of its undesirable elements. A functioning New Testament church has nothing to fret about in facing its returning men. In the fellowship of such a church, battered men and wounded minds will find the healing that cannot be offered by sciences. Let the church return to its most supreme task, that of leading sinful men and women to the Saviour, and it will have its benches filled with men who have seen death."

Reality

Over and over again, in conversations and letters, there comes to the surface a hopeful plea for a greater sense of reality in our services, in our sermons, and in Christian experiences. Chaplains, in their messages, under the urgency of the war and under the guidance of the Spirit of God, seem to have attained remarkable success in putting aside all that was introductory, extraneous, and temporary and to have struck deep into eternal reality. The men are hoping, now that they have returned, that they may experience in the home church something of the same deep sense of reality. As a help, a naval man suggests: "Church services should be short, should be warm hearted, straight from the shoulder, and practical. The service man will be less critical of the leading soprano in the choir than of the preacher who just doesn't know what life is all about and talks over his head." A captain of the Army says: "Sermons should be clear, short, and straight-forward gospel messages." Therefore, it seems that those who would speak to returning service people from pulpit or class desk should seek directness, should be completely earnest, and should have a high sense of the central reality of God.

BOOKS

Primitivism and Christianity in Tolstoy

BY HELMUT KUHN

1. Split Personality

Tolstoy's greatness as an artist can hardly be questioned. But at the age of fifty, after passing through a spiritual crisis, the novelist turned preacher, and Tolstoy's greatness as a theologian is questionable indeed. So Mr. Janko Lavrin*, a recent critic, who is unstinting in his praise of the novels and stories, examines with frank displeasure the long series of evangelistic books and pamphlets which flowed from the pen of the ageing squire of Yasnaya Polyana. Like most fastidious readers of the tractates with which Tolstoy hoped to reform the world Mr. Lavrin is dismayed at the writer's lack of balanced wisdom, compensated for by zealous insistence on a few fine and a number of eccentric ideas.

As a matter of fact the depth and subtlety of human understanding which characterizes Tolstoy's novels accords ill with the stark naiveté of his preaching. But Mr. Lavrin is not interested in solving the riddle of this disharmony. Approaching Tolstoy as a psychologist he hopes to find the clue to an understanding of his entire literary work in an incurable cleavage of his personality. In Tolstoy, he holds, the soul of a pagan sensualist was tragically chained to

the soul of an ascetic and moralist.

This psychological explanation explains very little. As a rule a split personality results in a wrecked life rather than in a creative achievement. But whether correct or not the explanation seems irrelevant. Unless we have been unprofitable readers of *War and Peace*, *Anna Karenina*, and the *Folk Tales* Tolstoy must have made us feel *de te fabula narratur*; in plain English: these stories of mine are about you, my dear reader. Never mind Tolstoy's troubles and forget if you can that sordid gossip on Tolstoy's private life with which biographers regale you. The real question is not whether Tolstoy is a case of psychiatric interest but whether you, Tolstoy's reader, are an integrated person or rather the patched-up fragment of a man. Once this personal anxiety is felt a universal problem emerges: What about human nature? Is it perhaps split not accidentally in this or that unfortunate individual but in every one of us so that we, each and all, are in need of a cure?

This is the question which Tolstoy the narrator rouses in the minds of his readers. His work pulsates with the yearning for salvation. This yearning is in *Anna Karenina*'s despairing and sinful love as well as in Levin's quest of inner peace. Unforget-

**Tolstoy. An Approach.* New York: Macmillan, 1946. Pp. 166. \$2.00.

table is the parable of the plight of man in the *Confession*, the chief document of Tolstoy's conversion. Man is likened to a traveller who, pursued by an enraged beast, seeks shelter in a well. There he suspends himself by clutching a twig which is slowly being gnawed off by two mice taking turns, one white, the other black. Below him with open jaws the dragon of death waits. Meanwhile the poor wretch puts out his tongue hoping to find sweetness in a drop of honey that oozes from the twig.

But Tolstoy is not content with asking: how can we be saved? nor with instilling the anguish of this question into the characters of his novels. He feels compelled to formulate an answer. So he conceives and preaches the gospel of the saving return.

2. Return to Nature

A professor stares sadly into the emptiness of his once crowded lecture room. "Why, it is still the same lecture, with not a word changed for years," he puzzles. Obviously the error of the disappointed pedagogue consists in forgetting that life is process. The solution of yesterday will no longer serve today, nor today's solution for tomorrow. There is no escape from this process, neither into the past nor into the future. Though we cling to the past we do not succeed in preserving that which was. For the past solution, transferred to the changed environment of our own day, is actually a different solution and willynilly the professed conservative becomes an

innovator. Again by throwing ourselves on all that is new, oblivious of the old framework within which new solutions must be found, we cut ourselves adrift and are finally carried along by the stream of tradition. Inadvertently the rebel turns ultra-conservative. It follows that every solution, in the majority of cases a mixture of old and new, must be judged on its own merits. Neither venerable age nor novelty as such is good.

As a rule there are both gain and loss in the process, and even amidst splendid achievements we find some cause for a wistful backward glance. The Golden Age both in the life of nations and individuals is not entirely fictitious. Christ desires us to be grown-up in spirit. But at the same time, looking with tenderness upon childhood, he tells us to become like children.

At times, when alarm spreads in a civilization because of the apparent insolubility of its pressing problems, the longing for the past becomes a dominant idea and even an obsession. The impossible is attempted and "back to nature" becomes the watchword. After the Western world has suffered several attacks of this nostalgia, a century after Rousseau, Tolstoy takes up the old cry in more strident notes. Lost in the maze of Western philosophy, horrified at the hollowness and corruption of Westernized Russian society, he passes a verdict on civilization, cursing progress and all its works. He endeavors to become like the simple-minded children

of the Russian soil and urges the rest of the world to do likewise. He undergoes a conversion. But he does not become converted to Christianity but to the devotion, real or alleged, of the Russian peasantry, and this home-spun religion he identifies with Christianity. He does not take upon himself the Cross of Christ but shoulders the scythe of the peasant.

Two curses attend primitivism, and Tolstoy escapes neither of them. In the first place the harder the primitivist strives to assimilate himself to his idol, the less he resembles it. It takes highbrows and decadents to invent down-to-earth thinking. With all his prodigious labors, with donning the peasant's shirt and self-made boots, with a display of hoes and sickles in his study, with experiments in uncleanliness and lice, with exalting folk-songs and despising Shakespeare as a fourth rate poet, Tolstoy succeeds in fooling neither himself nor the world. He remains what he is: the pampered and irritable child of a highly differentiated civilization, the aristocrat and man of letters with no small interest in his world-wide fame, the tormented soul torn between unbelief and desire for belief, a man growing ever more problematic to himself by virtue of affecting the simplicity of faith. Peasants, like kings, are born. Their dignity, like the dignity of kings, consists in coveting no promotion. Tolstoy finds himself doomed to the role of the unsuccessful usurper.

In the second place the primitivist ideal is a will-o'-the-wisp. It lures the pursuer on and on till he sinks into bottomless depths. Once we engage in the backward path, regress proves endless. Let us become like the primitive Russian peasant, Tolstoy urges. But the Russian peasant, looked at from closer quarters, is soon found wanting in primitivity. So our guide presses on. "The Kaffirs are the only hope left," he declares. But even the most primitives dies more painfully than a tree, and the glory of quiet vegetation eclipses animal existence. Then it dawns upon us where the path leads: "Oh why did I awake? When shall I sleep again?" (A. E. Housman) The noble savage, the glorified common man, the peasant patriarch, the blessed Kaffir, the dreaming tree—all these are only foreground figures. Behind them and through them, something else beckons: oblivion and nothingness. For all conscious life is vanity, vexation of spirit, fatigue of body and mind.

Tolstoy loved the people as a collective rather than the individuals composing the people. The people is for him innocent revelry of the senses visited by dreams of God, the maternal womb of preconscious life, deliverance from the torture of insular individuality. This love of the people Tolstoy adorns with great moral principles derived from the Sermon on the Mount, and he ventures to call it Christian. Actually his conceptions of love and the brotherhood of men are opposed to Christianity. Christ's love im-

mortalizes individuality with the promise of His kingdom. The love of Tolstoy, like that of Schopenhauer and the other preachers of the saving return, obliterates individuality as a passing affliction. These are two different and mutually incompatible promises: here salvation of individuals as individuals from sin and its consequences which include death; there salvation of individuals from individuality and its consequences which include conscious life.

3. A Prophetic Voice

It is necessary to call Tolstoy's theological vagaries by the right name. Otherwise we would add confusion to confusion and provide excuses for the Tolstoyans still at large in the literary world. But after we have stripped the master of both the apostle's staff and the philosopher's mantle we hasten to restore to him, with all the reverence due to the gifts of genius, those great honors to which he is entitled.

The true epic poet, by the power of his evocative imagination, transports us to a world of his own creation. As we move in this world, mingle with its inhabitants in the hide-and-seek game of their social life, and then witness the secret scenes of their lives, their hopes and agonies, we come to realize with a mixture of joy and amazement that this imaginary world is more integrated, meaningful, and, so we are tempted to add, more real than the world in which we ordinarily live. Few works of literature rival *War and Peace*

and *Anna Karenina* in the power of casting this peculiar spell upon the mind. The wisdom enshrined in Tolstoy's epic vision puts to shame our criticism of his philosophical eccentricities. His insight into life is no less admirable for being imaginative wisdom—a wisdom not at the beck and call of the one so endowed. He knows in the way in which a child or seer knows. The same imaginative gift enables the doubt-ridden Tolstoy to teach in his *Folk Tales* some great simple lessons under the form of legendary tales. So in *Where Love is there is God* he teaches through the experiences of a poor cobbler the lesson of St. Matthew 25:40: what we do unto the least of our brethren that we do unto our Lord. In *How Much Land a Man Needs* he uses the story of the life and death of an enterprising farmer to teach the lesson of the vanity of greed. And in more than one story he teaches the lesson of the irresistible power of the human conscience and of that greatest of all evils which consists in a hardened and an unrepentant heart. The reader of these tales will not readily forget them.

Reading Thackeray we feel that this eminent writer said all he had to say in a form suited to his genius. This is not true of Tolstoy. That passion which makes every character and scene in his great novels glow with vitality seems at the same time to chafe at the limitations imposed by the realistic novel and to yearn for greater visions. This artistic form, developed by the

secular, sceptic, and observant spirit of Western bourgeois society, seems not entirely congenial to a mind in which the struggle between good and evil rages in primeval ferocity, with no convenient compromise in sight. This observation may give us pause. Should it be that in general Tolstoy's confusions are the re-inforced echo of confusions rampant in our Western civilization as whose adopted rebel son Tolstoy grew up? Should we level our criticism at this our civilization rather than self-righteously censure Tolstoy's errors? Tolstoy might well be right in the verdict he passed upon the Western world, though he gave the wrong reasons for it. Listening to him in the mood which these and similar reflections engender we discern the voice not only of a great novelist but of a prophetic warner.

The Eternal Gospel.

By GERALD HEARD.

New York:

Harper & Brothers. 1946.

"The Eternal Gospel" is the published version of the Ayer Lectures delivered by Gerald Heard in the spring of 1946 at Colgate - Rochester Divinity School. Those who are familiar with Mr. Heard's earlier writings will recognize this as part of the same piece of cloth.

The thesis of this series of lectures is that there is, running like a bass theme through all the great religions, an Eternal Gospel which is both more and less than any particular one. This Mr. Heard defines as "that es-

sential sense of obligation and intuitional moral knowledge which has emerged and become defined as the common denominator and working factor in all the great religions (and) it is that element owing to which those religions are great and enduring."

There is a striking parallel between Heard's development of the idea of an Eternal Gospel and Aldous Huxley's Perennial Philosophy—a fact which Heard himself points to. One must say, for this reason, that "The Eternal Gospel" possesses the same virtues and the same limitations as "The Perennial Philosophy".

No one can read this book without being almost overwhelmed by Heard's sincerity, cleverness, and prodigious learning.

W.M.P.

Running the Country.

Edited by A. N. Christensen

and E. M. Kirkpatrick.

New York:

Henry Holt & Company. 1946.

Riding the crest of the current wave of anthologies comes this weighty volume of essays on "American Politics in Action" by such reporters of the scene as Max Lerner, Charles Beard, William Allen White, and the late President. Hardly a problem of federal, state, or local government is left unheeded by some discussion in these one thousand pages. Anyone who desires an encyclopaedic coverage of the field of American political science for reference use will find it here.

NEWS

BAPTIST MISSIONS CONFERENCE STUDIES RACE PROBLEMS

Green Lake, Wis. (RNS)—Delegates to the third National Missions Conference of the Northern Baptist Convention focused their attention on national and international aspects of racial problems during their eight-day meeting here.

The conference was led by Richard I. McKinney, of Storer College, Harpers Ferry, W. Va., a school for Negroes; the Rev. Jobu Yasumura, worker in resettlement of Japanese-Americans for the American Baptist Home Mission Society; Joel Ordaz, Baptist youth leader of Monterrey, Mexico; and a quartet of Seneca Indians from the Tonawanda Reservation, in New York. Negroes, Japanese-Americans, and white persons were among the delegates.

ASKS ORGANIZED PLAN FOR GERMAN BAPTISTS

Tacoma, Wash. (RNS)—Only an organized plan to take care of Baptists in Germany will avert a serious setback for the denomination in that country, Dr. W. O. Lewis, of Washington, D. C., general secretary of the Baptist World Alliance, told 1,200 delegates to the 28th meeting here of the North American Baptist Conference. The delegates represented 250 German Baptist churches from 36 states and five Canadian provinces, formerly

known as the German Baptist Conference.

Dr. Lewis said many Baptists who fled before the advancing Russians and Germans during the war moved as a Baptist unit, taking their ministers with them.

Discussing the plight of displaced persons in Europe, Dr. Lewis declared that many "refuse to return to their native lands and are staying in occupied zones." He predicted that some will come to the U. S., "moving as a unit so as not to disrupt their religious group."

The delegates adopted a resolution commending President Truman for "opening up our country" to displaced persons from Europe. In another resolution the conference went on record as seeking the immediate recall of Myron C. Taylor as the President's personal representative to the Vatican.

Dr. George A. Lang, of Rochester, N. Y., was re-elected to a three-year term as moderator. Other conference officials elected include: Alfred Burnadt, Burlington, Iowa, vice moderator; Rev. George Hensel, Bridgeport, Conn., recording secretary, and Prof. Frank H. Woyke, Rochester, N. Y., executive secretary.

BAPTISTS AID WORK AMONG DISPLACED

New York.—(RNS)—A \$50,000 grant for work among displaced persons in Europe has been made by the Northern Baptist Convention, it was announced

here by the Rev. Quintin Lightner, chairman of the denomination's World Relief Committee. The allocation will be administered through Church World Service, joint Protestant relief agency; the Baptist World Alliance, and the American Baptist Foreign Mission Society.

Northern Baptists also will establish a home for orphans in Poland. A fund of \$30,000 has been allotted to begin its work. Administration of the project will be in charge of Dr. Edwin A. Bell, European representative of the American Baptist Foreign Mission Society.

BISHOP OXNAM TO ADDRESS KNOXVILLE MEETINGS

Knoxville, Tenn. (RNS)—Despite a movement to bar Bishop G. Bromley Oxnam from Knoxville, the president of the Federal Council of Churches has received a second speaking engagement here.

He had first accepted an invitation to address the East Tennessee Education Association's annual meeting, which brings about 7,000 teachers to Knoxville. Now he has agreed to address the Knoxville Exchange Club at noon October 31, the day before he is to address the East Tennessee teachers.

Club President Henry A. Tiller extended the invitation. Charles G. Mynatt, club program chairman, said Bishop Oxnam had changed a speaking schedule so he could come to Knoxville in advance of the speaking engagement for the teachers.

The club is not defending Bishop Oxnam, Mr. Tiller said, but "defending the constitutional right of a free people to free speech."

"The invitation permits Bishop Oxnam to choose his own subject, and if he wishes to take the entire time to dignify the allegations against him with a denial, he is privileged to do so. There are no strings attached to the invitation."

Bishop Oxnam will tour the Tennessee Valley as guest of the Tennessee Valley Authority before speaking at the teachers' meeting November 1.

The bishop will come here October 29 from New York City at the invitation of the TVA board of directors, and may speak elsewhere in the valley.

TEXAS BAPTISTS PLAN EXPANSION

Dallas, Texas. (RNS) — Texas Baptists for the fiscal year beginning November 1 have incorporated into their budget \$4,000,000 for missionary work, over \$700,000 more than was allocated for the current year.

The action was taken by the state executive board of the denomination, and while it must be approved by the next convention, scheduled for Mineral Wells, November 12 to 15, submission of the recommendation by the board is tantamount to approval.

The board also considered literature which will be distributed to the 3,300 churches in the state outlining a church budgeting plan.

A \$900,00 expansion program was approved for Baylor University in Waco; \$750,000 for a chapel, a memorial building, and additional dormitory space at Hardin-Simmons at Abilene.

The board also completed plans for a State Mission Week of Prayer for mid-October in which a \$100,000 offering will be asked for the rehabilitation of rural churches.

METHODIST YOUTH CONFERENCE OPPOSES RACIAL DISCRIMINATION

Grand Rapids, Mich. (RNS)—Racial discrimination within the Methodist Church was attacked by the National Conference of the Methodist Youth Fellowship which voted at its sixth annual meeting here to urge the General Conference of the denomination to "enact the necessary legislation that will allow and promote the merging of any racial groups in the same area . . ."

The Conference recommended that the Commission to Consider the Relation of All Races in The Methodist Church "be encouraged to take a public stand through statements and policies for equality and brotherhood in our dealings with the Negro congregation within our Methodist Church."

The Conference also asked Methodist youth organizations to sponsor an increasing number of inter-racial meetings of youth and their advisors.

Abolition of the Central (Negro) Jurisdiction of the Church was urged, and its presence was

condemned as an act of racial discrimination.

"We hereby resolve," the statement concluded, "that we, as members of the National Conference of the Methodist Youth Fellowship and as Christians, desiring to do the will of God revealed through Jesus Christ, pledge ourselves and our support to do all that we can to eliminate racial misunderstanding and to foster brotherhood within our own groups and among all men; and that we will work with all people interested in and working for the promotion of good will and brotherhood."

NEGRO BAPTISTS OFFER REWARDS FOR ARREST OF GEORGIA LYNCHERS

Atlanta, Ga. (RNS)—An additional \$5,000 in rewards was offered for the arrest and conviction of the mob which lynched four Negroes last July near Monroe, Ga., by the National Baptist Convention, U. S. A., Inc. at its annual meeting here.

The convention delegates, representing some 4,000,000 Negro Baptists, also went on record as favoring passage of a Federal anti-lynching bill and a Fair Employment Practices bill, as well as abolition of the Jim Crow system.

Dr. D. V. Jemison, of Selma, Ala., was re-elected president of the convention, and the Rev. J. P. Barbour, editor of the National Baptist Voice, was named delegate to the meeting of the Baptist World Alliance in Copenhagen next year.

In his address before the convention, Dr. Jemison pleaded for equal rights in the courts and equal opportunity for education and at the polls.

PRIMITIVE BAPTISTS HOLD CONFERENCE

Valdosta, Ga. (RNS) — Some 800 delegates, including representatives from the West Coast, attended the 28th annual meeting here of the Primitive Baptist Bible Conference.

All officers of the organization were reelected. They include Dr. L. A. Baker, Miami, Fla., chairman; Fred L. Cannon, Atlanta, vice chairman, and Mrs. M. M. Jennings Macon, Ga., secretary-treasurer.

NEW DIRECTOR FOR PRESBYTERIAN SOCIAL RELATIONS GROUP

Atlanta, Ga. (RSN)—The Rev. John Hardin Marion, Jr., of Richmond, Va., has been appointed director of the newly-organized Committee on Christian Social Relations of the Presbyterian Church in the U. S. (Southern), it was announced here.

Establishment of the new 12-man committee was authorized last June at the annual General Assembly of the denomination. The Assembly specified that one Negro and one woman be included in the committee's membership.

Purpose of the committee will be to provide guidance for church members in "all areas of Christian relationship."

N. C. PRESBYTERIANS BACK LABOR

Charlotte, N. C. (RNS)—The North Carolina Synod of the Presbyterian Church in the U. S. (Southern) at its annual session here adopted a resolution recognizing the right of labor to organize and asking ministers to study conditions of labor and wages. A study of management and labor also was asked.

Another resolution deplored the increase in liquor drinking and drunkenness and the increase in divorce.

Sympathy for the Jews of Europe was expressed in a resolution which instructed a committee to "urge and beseech" President Truman "to increase his efforts to bring Jewish refugees to the United States that they may have homes here."

FAMOUS BIBLES SOLD AT LONDON AUCTION

London—Buyers at an auction of English and foreign Bibles and New Testaments here paid \$4,200 for a first edition of John Eliot's Indian Bible, which was printed in 1663 at Cambridge, Mass.

The Bibles and Testaments formed part of the library of the late Sir R. Leicester Harmsworth and included a defective copy of Miles Coverdale's version. Printed in 1535, the Coverdale edition, of which no perfect copy exists, was sold for \$8,000. The same buyer also gave \$5,200 for the first edition of Thomas Cromwell's "Great Bible," printed in 1539.

—(RNS.)

HOW A SUNDAY FORUM FUNCTIONS

THE FORUM of the Hayes-Barton Baptist Church, Raleigh, N. C., is one of the adult groups in the Training Department. It was organized in 1936 "to provide a medium of expression for the members and to provide training for church leadership." The organization was first named "The Young People's Forum." This was later changed to "The Forum" as it was an adult organization and the membership was not to be limited to any age or group.

The Forum has maintained an average attendance between thirty and forty. It meets each Sunday night before the Evening Worship. Refreshments or a light supper is served for which each member pays ten cents per person. The members rotate in taking the responsibility to serve. In this way a couple serves only about two times a year.

Following refreshments or supper a program is presented. The programs are arranged by a Program Committee and are presented mostly by the members. Occasionally an outsider is invited to speak and to lead a discussion on some specific topic. Current events are freely discussed with special regard for their bearing on religious life. Occasionally a series of studies on some general theme is undertaken such as "The Christian Home" or a study of stewardship preceding the Every-Member Canvass.

The social life of the members of The Forum centers largely in the church. Besides a New Year's Party in January and a Birthday Party in February, The Forum members meet often during the year for social gatherings at the homes of the members during the winter and at the park or lake in the summer. Several of the members have recreation rooms in the basement of their homes.

Officers are elected semi-annually and no officer except the Secretary is eligible for re-election until after one year after the expiration of his term of office. Officers elected are President, Membership Vice President, Vice President in charge of programs, Vice President to serve as Social Chairman and Treasurer, and Secretary.

CHRISTIAN FRONTIERS

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CONTENTS

Editorials	275
The Bible a Progressive Revelation.....S. L. MORGAN, SR.....	280
They Serve Without Weapons.....W. M. HAMMOND, JR.....	291
Why Democracy Fails.....R. F. HOWES.....	298
Books	303
News	307

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Who's Who In This Issue

S. L. MORGAN, SR., is a retired Baptist minister now living at Wake Forest, N. C. He is a frequent contributor to *The Biblical Recorder* and other Baptist publications.

W. M. HAMMOND, JR., is a resident of Elgin, Illinois and has been actively working in behalf of conscientious objectors in prisons and camps. Now engaged in research for another article about CO's, he will be glad to answer any questions on that subject addressed to him in care of *Christian Frontiers*.

R. F. HOWES is Professor of Law at Stetson University in Florida, has an LL.B. from Cornell and an S.J.D. from New York University, and has been a frequent contributor to this magazine.

OUR REVIEWERS: Book reviews for this issue were written by J. Winston Pearce of the First Baptist Church in Durham, N. C.; S. T. Stovall of New York City; and Howard McClain of Mercer University in Macon, Ga.

EDITORIALS

Forty-One Lynchings

THE WASHINGTON POST says that there have been 41 lynchings since V-J Day. According to our Washington contemporary all of the victims were Negroes and nearly all of them were veterans of the recent war. We have no information about the number of lynchers who have been punished for their brutal, cowardly crimes but judging by the past we would say that not a single one has been punished.

Lamar Caudle of Wadesboro, N. C. who is now Assistant Attorney General of the United States made a speech at the recent North Carolina Bar Association meeting that pleases us greatly. He is a North Carolinian as were his father and grandfathers and though he now lives in Washington, D. C. he is still a Southerner and a North Carolinian. In his address he came out vigorously for a federal law that would adequately protect civil rights violations. He evidently had in mind some of these 41 lynchings and advocates a federal law to deal with the lynchers.

These 41 lynchings should add all the weight needed to insure the passage of an anti-lynch law at the next meeting of Congress. It is perfectly evident that those who shed crocodile tears over the danger to states rights are in reality fighting for the right of a bunch of cowardly hoodlums to commit a brutal murder. The time for the passage of a federal anti-lynch law is long past due.

It has been proved over and over again that the community in which a mob takes the law in its own hands will protect the members of that mob. There are always some good citizens who are deeply humiliated over the fact that such a crime has been committed in their community but up until the present time they have found it impossible to do anything about it. Opposing an anti-lynch law is nothing short of advocating the protection of lynchers.

An anti-lynch law is no more a violation of states rights than was the Lindbergh kidnaping law. That anti-kidnaping law stopped a veritable epidemic of kidnapings. The fact that

the law is on the statute books of our federal government enables many a fond mother to sleep peacefully at night who otherwise would spend her nights in sleepless horror. We are confident that an anti-lynch law would have prevented the 41 lynchings that have taken place since V-J Day.

We are glad that both the Attorney General of the United States and his brilliant young assistant are calling for a law from Congress that will protect the citizens of the United States against those who would violate the rights of man guaranteed by the Constitution. Such a law, according to both the Attorney General and the Assistant Attorney General, is essential if the constitutional rights of man are to be protected. Let the law be passed.

John Arch McMillan

Editor, *Charity and Children*

Raison D'Etre Christian Frontiers

THE PURPOSES for launching this periodical have already been outlined for our readers in previous issues. However, a good deal of uncertainty, and even suspicion, still persist as to the why's and wherefore's of another journal within a denomination amply stocked, if not surfeited, with religious literature. In Douglas Steere's introduction to an English translation of Kierkegaard's *Works of Love* (Translators: David F. Swenson and Lillian Marvin Swenson) are some words which we should like unblushingly to apply to the purposes and objectives of *Christian Frontiers*.

Writes Dr. Steere of Kierkegaard: "He sought to point out how a man might become a Christian when he was already one. Kierkegaard never tired of pointing out that there is a certain immunity to the full implications of Christian commitment built up by imbibing it in diluted form from birth. He felt himself, therefore, called to the 'role of the missionary within Christendom.' Writing in Denmark a century ago to reach a church well established in a broad pattern of bourgeois security, to a people who rendered lip service to this church but who in personal, social and political decisions took little account of their obedience to

God and His revelation, to a generation that had not yet openly rebelled against Christianity but who were quietly burying it under a deceptive funeral coverlet of roses and ferns of surface observance, Kierkegaard presented by means of a whole religious literature the costly claim of what it meant to be a Christian”—W.W.F.

Welcome Labor Unions!

THE SOUTH is marked for increasing industrialization by capital. We welcome an industrialized South for it means that the Southern region will receive a fairer share of the national income. The South is also marked for organized labor. We welcome the efforts now being made to organize Southern labor, for organized labor in the South means a more just distribution of the increased wealth which is bound to come with expanding industrialization.

The Southern Baptist Convention has gone on record as approving organized labor and collective bargaining. The Convention meeting in 1938 at Richmond, Virginia, adopted the following resolution: "We recognize the right of labor to organize and to engage in collective bargaining to the end that labor may have a fair and living wage, such as will provide not only the necessities of life, but for recreation, pleasure, and culture." As Southern Baptists we must now decide whether to rebuff or welcome the efforts on the part of the C. I. O. and the A. F. of L. to organize unions to the end that collective bargaining will be possible.

In an un-Christian society organized according to the will of the "power of the prince of the air" the ethic of the regenerated individual, Christian love, stands about as much chance of directly influencing the group antagonisms of capital and labor as the proverbial snowball in the lower regions. Let's be realistic: labor in its attempt to gain power will resort to methods that the Christian conscience motivated by love cannot sanction; capital in its efforts to maintain a dominant role in the struggle will resort to methods that are equally repulsive to the Christian conscience. For the church simply to exhort capital and labor to be good little

boys and not throw rocks at each other is so much unrealistic preaching. Make no mistake about it, they are both going to throw rocks. At the present time management in the South has more rocks to throw. If the organized campaign of the A. F. of L. and the C. I. O. is successful in the South, the now unequal struggle for power will be balanced. Out of the balance for power will come collective bargaining and with collective bargaining approximate justice.

Southern Baptists have their choice: either preach a hortatory irrelevant gospel of love to both groups, which as far as capital and labor are concerned, is so much sugar-coated nonsense; or to preach a gospel of love implemented with the justice which comes when power is balanced between capital and labor. That justice will come only when labor is organized in the South. Let the churches therefore implement the worthy resolution made at Richmond and welcome the growth of organized labor as a means to a justice which is long overdue.—D.K.B.

Patriotism Without the Flag-waving

THE ASSOCIATED PRESS carried a dispatch October 3 about a flag salesman who declared, "It takes war to jolt Americans into showing their patriotism." The salesman based his judgment on the way flags have been selling in the postwar era. "The month the Marines raised the historic flag on Iwo Jima I sold \$380 worth of flags. Now I am lucky if I sell two a week." Now that the shouting and the tumult have died what patriotism still stands will be demonstrated without flags. It will be the kind that no scoundrel will want to make his last refuge. The sober patriotism of today and tomorrow will diagnose the heart of America to discover any of the diseases that ravaged the conquered nations. With bold surgery it will root out racism, bigotry, and economic exploitation.

In specific language this means it will fight to a finish the Ku Klux Klan, poll taxes as a pre-requisite for voting and such laws of segregation as deprive people of economic opportunity. It means also that some form of anti-lynching

legislation must be enacted, that some plan for the extending of the benefits of modern medicine and hospitalization to those who are unable to afford them must be agreed upon, that some way to work out whereby *all* the children of the nation may have equal educational opportunities. Among the laboring masses it means the assurance of steady employment, decent wages and working conditions, and a sense of security from the dangers and uncertainties that have plagued them since the beginning of the Industrial Revolution.

In foreign policy this patriotism calls for the willingness on the part of our government to grant democracy to peoples everywhere, to support free trade and a policy that looks toward the lifting of embargoes and discriminating tariffs, and to assume the leadership which destiny has thrust upon her to lead the world out of the chaos and destruction into lasting peace even at the cost of giving up much of our national sovereignty. In short, the true patriotism means the recognition that victory by arms is but temporary and that the ultimate victory over fascism in whatever form can only be achieved by more, and more, and yet more democracy.

It will take more than war to jolt us into this kind of patriotism. On the contrary the recent war has jolted much of it out of us. Though it be a truism to say so, this kind can come only through the prayer and fasting of vital religion.

—W.W.F.

The Bible A Progressive Revelation

S. L. MORGAN, SR.

THE CHRISTIAN world faces a graver problem than the atomic bomb. Graver, because stark fear and common sense alike are at work in the open on the problem of the atomic bomb and seem likely to find a solution. But the other problem lurks in secret and unobserved. It lurks hidden like a slow poison in one of the major saving virtues, "loyalty to the Scriptures," and in the amiable dictum of Bible lovers, "I believe all the Bible is equally inspired, and I believe it from cover to cover." The danger lies in the fact that this is a plausible half-truth, and the implication of it is not observed by millions who say it.

This fact lately struck me like a blow between the eyes in the earnest remark of an admirable man—an intelligent, sincere, influential Christian man: "I think we ought to have dropped 100 atomic bombs on Japan." I challenged him soothingly. He replied, "But didn't God tell the Israelites to destroy utterly the wicked peoples of Canaan?" I said, "But would you find any authority for such cruelty in the New Testament, especially in the teaching and example of Jesus?" He answered earnestly, "I'd take the Old Testament as authority as soon as I would the New!"

That danger has lurked in the virtue of "loyalty to the Scriptures" ever since Luther and Calvin hurled against the vaunted "authority" of the Roman Church the greater authority of the "plain Word of God," and interpreted the Old Testament literally as well as the New, and as having the same finality. It led to a world of abuse and centuries of persecution and the torture of millions and the throttling of science and the progress of the human race. Worse still, it put on the Bible itself a burden too heavy to bear, and turned and still turns thousands away from the Bible and religion as doubters or avowed sceptics by making the Old Testament mean what Christ himself declared it cannot mean.

The Warning of History

Looking for a solution, let it not be forgotten that up to 300 years ago theologians branded as heretics scientists like

Copernicus and Galileo for teaching that the earth is round and moves. Didn't the Bible expressly settle it? For it spoke of the "four corners of the earth," and the earth as standing on "foundations." Luther spoke with contempt of "that fool Copernicus" for saying the earth moved. Even the great Wesley as late as 1768 said, "To give up witchcraft is to give up the Bible." For didn't the Witch of Endor call up Samuel from Sheol? And didn't the law of Moses say, "Thou shalt not suffer a witch to live" (Ex. 22: 18)? and so on the "authority" of the Old Testament 100,000 poor wretches, many of them mentally diseased, were tortured to death as witches in Europe and 20 in Salem, Massachusetts.

Over and over the Old Testament represents God as ordering the slaughter of enemies, even to women and babies, and to "cut off from the people" those who disobeyed even lesser Mosaic laws. Hence it seemed clear that the Old Testament gave authority for the slaughter of St. Bartholomew and the torture of millions of heretics! And it was the familiar language of the Old Testament that God "smote" people with sickness and "sent" plagues and epidemics as punishment for sin. And so theologians branded it as heresy—a wicked "interference with divine sovereignty"—when scientists proposed to head off an epidemic of smallpox by vaccination! The sad blunders and cruelties of history warn those who would press the letter of Scripture.

The Bible A Progressive Revelation

The Bible as a progressive revelation is confidently proposed as a key to the problem. The suggestion that any of the Bible is outgrown comes as a shock to one schooled to believe all the Bible is equally inspired and hence equally true and authoritative. This overlooks the fact that repeatedly Jesus referred to certain Old Testament passages only to supersede them as outgrown: "It was said to them of old time . . . but I say unto you," explaining it by saying "I came to fulfill the law," meaning He came to fill it full of the meaning God from the first wanted to express, but could not because men's ears were too dull or their hearts too hard to understand or accept the fuller meaning. While defending the Mosaic law against its distortions by the rabbis, He

spurned the entire code relating to "clean" and "unclean" and ignored and sometimes condemned laws relating to sacrifices, insisting only on inwardness of life. He constantly assumed, sometimes expressly declared, that much of the Old Testament was outgrown: "It was said to them of old time . . . but I say" (Mt. 5:21-44). Following are some of the outgrown ideas:

1. Inadequate Ideas of God

Once attention is called to it, it is self-evident that the older books of the Old Testament express ideas of God's character and conduct that are at variance with the ideas of God as revealed by Jesus. In the older records God "walked in the garden in the cool of the day;" He visited Abraham and sat down to a meal and talked familiarly to him. As has been true of all primitive peoples, the Hebrews ascribed to God their own frailties: He changed His mind, He "repented," He was often "angry." He was a local and tribal God; He loved his chosen people Israel, but hated their enemies, declaring, "I will be an enemy unto thine enemies" (Ex. 23: 22). He is called "a man of war," leading Israel to battle, sometimes commanding brutal acts to enemies. He ordered Saul, "Go and smite Amalek . . . slay both man and woman, infant and suckling" (I Sam. 15: 3). Under His order Amalek's king Agag was "hewed in pieces before Jehovah" (I Sam. 15: 33). And the record says of the peoples of Canaan that God "hardened their hearts, to come against Israel in battle, that He might utterly destroy them," with the result that Joshua killed their kings, and slaughtered their people, leaving alive "none that breathed" (Joshua 11: 20).

Jesus gave quite other ideas of God, saying, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth . . . that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, 'Love your enemies, and pray for them that persecute you.'" God did not love Israel more than others, "for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Mt. 5:38-45).

Other strange, inhuman acts are ascribed to God, unthinkable to the God revealed by Jesus: He "sent a pestilence" on

the people and killed 70,000 because David had taken a census (2 Sam. 24: 15). It is said of Moses that God "sought to kill him" at a wayside inn, which his wife averted by quickly circumcising their son: and then "God let him alone" (Ex 4: 25, 26). He expressly told Abraham to kill and offer up his son Isaac as a burnt offering (Gen. 22: 2).

Only one conclusion seems tenable: since God is "from everlasting to everlasting" the same, these ideas of God were vague, inadequate, to be outgrown and abandoned for the truer, nobler ideas of God revealed by psalmists and prophets and at last "fulfilled" in the loving, suffering Father revealed by Jesus. Always the same, He never could have been such a God as "they of old time" thought He was: vengeful, cruel, able to order the slaughter of "infants and sucklings," and Himself to kill thousands of innocents, as for the sin of David. His holiness was a fire burning against sin, and sin could not be condoned. But He never could have done nor ordered anything inconsistent with the character of the loving, suffering Father pictured by Jesus as "loving the world," suffering over the one lost sheep, rejoicing in the return of the prodigal. "They of old time" apprehended Him but dimly; Jesus revealed Him clearly. God was, and always had been Christlike. He never could have said, commanded, nor done anything inconsistent with the God and Father of Jesus, who loved and pitied and forgave. Set it down, that all theories of Old Testament interpretation or inspiration must bend to this essential, obvious truth.

2. Ideas of Justice and Right

The Old Testament begins with a moral code crude and tribal. In the prophets that code rises to a demand for individual justice and righteousness. Jesus raised it at a stroke to a demand for holiness, justice, love, forgiveness, brotherhood, sacrifice for others.

Old Testament ethics leaves woman degraded, the subject and slave of man. Adam blamed his sin on the woman, and God put a curse on her for her sin: her husband should "rule over her," and the pain of child-bearing was added as a penalty. Abraham was given the recognized right to bring a concubine and her child into the home as a rival of his

wife and child—and then to drive her and his child into the wilderness, maybe to die. For any trifle or whim the husband had the legal right to divorce his wife, he the sole judge, she with no right of appeal. A daughter had hardly the slightest right over her person. Lot had the unchallenged right to offer his daughters to the lust of the Sodomites to protect his men guests, and Jephthah the right to sacrifice his daughter as a burnt offering to fulfill a vow.

The high moral demands of the prophets improved woman's status, but Jesus lifted her immediately to the dignity of a person of infinite value and the equal of man. He treated her with infinite respect, and declared the law of Moses giving the husband the power to divorce her at will misrepresented the mind of God and was but a concession to man's "hardness of heart." He put in its place the law of mutual love, declaring the two "one flesh" and equal. Paul, notwithstanding certain archaic concessions to Jewish tradition and local custom in Corinth, really wrote the Magna Charta of woman: "There can be . . . no male and female; for ye are all one in Christ Jesus" (Gal. 3:28). It was a major moral revolution.

Human slavery, if recognized throughout the Bible, changed as the concept of God changed from harshness to kindness. At first Jehovah was thought to order the slaughter of even women and children of enemies. Next as a gesture of mercy he was thought to authorize slavery in place of slaughter. Still the Mosaic law left the power of life and death to the master. One broke the law only if he killed his slave outright; he went scot-free if the slave "continue a day or two . . . for he is his money" (Ex. 21:2).

Jesus at once went beyond the noblest prophets in demanding humaneness and mercy for all men. He declared every human being a child of God, infinitely dear to the Father, and of infinite worth. Such is the tone of all the New Testament. Slaves were to be treated kindly as brothers, and were welcomed into the church as equals. The greatest moral revolution of all time had begun, never to end till every man was free.

The Bible thus begins with even God vengeful and cruel

and commanding vengeance on enemies; many of the psalms are prayers for vengeance, even the prophecy of Nahum, a paeon of joy over the ruin of Nineveh. Some prophets like Jonah struck a higher note, he pleading that Nineveh be given a chance to repent and be saved. Isaiah reaches the mountain top and catches a vision of universal good will and brotherhood. Jesus goes all the way and proclaims God a universal Father who "loved the world," and gave his son to redeem it and to set up a universal kingdom of love, all men to be brothers; teaching men to forgive, and dying with the prayer, "Father, forgive them." From first to last, the Bible is thus a "progressive revelation" of God and his moral demands. "Revelation is not a lightning-flash; it is like the dawn, brightening into the full day."*

3. Ideas of Approach to God and Prayer

Strange as it may seem, far into the Old Testament men are represented as knowing almost nothing of a personal approach to God in prayer. Save for a few devout souls, private or personal prayer is seldom mentioned. The individual was lost in the group and the priest interceded for the group, and mainly not through prayer, but sacrifice. God was terrible, and the people feared a direct contact, pleading with Moses, "Let not God speak with us, lest we die." Besides, they thought of God as present and reachable only at special places. Jacob fleeing from Canaan awakes from his dream surprised to find God present so far from home. Only after the temple was destroyed and sacrifices ceased, and the prophets began to demand inward holiness of the individual, did prayer become general. Even before then, great prophets like Isaiah and Amos began scathing condemnation of feasts and sacrifices as substitutes for inwardness of life and for justice and mercy—and penitent prayer. They cry, "I despise your feasts . . . your burnt offerings. Incense is an abomination unto me . . . Wash you, make you clean" (Amos 5:21-22; Isa. 1:11-17).

In recorded prayers we see an amazing evolution parallel with the changing concept of God from vengeful to loving.

* W. N. Clarke: *Sixty Years with the Bible*, p. 221.

Dying Samson prays to kill his enemies with him, and many of the psalms are little more than prayers for vengeance—almost curses. But some recorded prayers also begin to express a deep sense of personal sin and longing for cleansing and holiness, notably Psalms 51 and 139.

Entering the New Testament, we find Jesus all at once lifting prayer to the highest level of the spiritual and universal. No longer is it an attempt, like Abraham's pleading, to bend God's will to the human, but to surrender the human will to the divine, seen at its best in Jesus' prayer in Gethsemane, "Thy will be done." No longer is it for self and one's own people, but for God's universal rule: "Thy kingdom come, thy will be done on earth as in heaven." Never again prayer for vengeance on enemies, but prayer in the spirit of Jesus and Stephen, dying: "Father, forgive them"; "Lay not this sin to their charge." No more thought of appeasing an offended deity, but Jesus communing face to face with a loving Father, and teaching that such prayer is a universal privilege: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." This is progressive revelation at its highest.

4. Ideas of Sin and Suffering

The Bible begins with the idea that suffering was always a penalty for sin. Man sinned in Eden, and the penalty was suffering and death, with a curse put also on Nature. The problem was aggravated for the early Hebrews by their idea that God was terrible and vengeful, easily displeased and angered. Storm or flood, rain or drouth, famine, pestilence or war, came or went according as Israel pleased or displeased Jehovah. Good deeds and sacrifices might avert suffering by winning his favor. The belief long went unchallenged that sickness, suffering, or calamity was a sure sign that one had sinned. Prosperity was proof that one was righteous.

Distrust of this doctrine grew strong in the later Old Testament period. Many of the psalms lament that the righteous are afflicted and the wicked prosperous. Ecclesiastes waxes cynical and bitter before the baffling problem; there is no justice; "all things come alike to all . . . to the righteous and to the wicked." Groping toward the light through the long

Old Testament period, the noblest minds, it may be said, reached the following consensus:

1. Suffering or misfortune by no means always proved one a sinner. Job was written expressly to prove the contrary. Baffled by the problem of why God sent such suffering on him, he stoutly maintained his own innocence against his accusers, and finally God vindicated him fully. But the belief persisted even into the New Testament that suffering was proof of sin, so that people asked Jesus of the man born blind, "Who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither."

2. That God uses suffering to discipline his people. The individual and the remnant in Israel were to be purified in the furnace of affliction, and under the heel of the oppressor to be refined into a saved and saving remnant, whom God could use for His purpose.

3. That justice is not always done now, but "wait and see." God is just and will right wrongs, either in this life or a future life. And so in the furnace of affliction was forged the doctrine of a resurrection. It seemed a necessity, if God was to be just and reward the righteous and punish the wicked. And so the resurrection grew into a live hope in the 400 years between the Testaments.

4. That God's purpose is to use suffering to redeem from sin. Here the Old Testament reaches its highest peak, notably in Isaiah the fifty-third chapter, picturing the "Suffering Servant" willingly, vicariously suffering and dying to save Israel, a near approach to the cross in the New Testament.

The New Testament views the relation of sin and suffering far differently. Suffering and misfortune are never viewed as punishment sent by a vengeful God. Some suffering is retributive, as one must reap what he sows, but in the New Testament it never looks back to sin as a reason for God's sending it in punishment. God is ever a tender Father dealing impartially with all, "making His sun to rise on the evil and the good." Jesus expressly rejected the age-old idea that a man could be born blind as a punishment for sin. By pouring out His life in healing all manner of sickness He revealed a God who hated sickness and suffering, and co-operated with

man to fight disease. And so Jesus set Himself against the accepted theory that God sent diseases and epidemics as punishment for sin—indeed a revolutionary attitude. By this attitude and His sacrificial ministry of healing beyond all others He has inspired the entire modern ministry of healing and preventive medicine. He thus indeed started a major revolution in the thinking of the race: that God, instead of being a vengeful deity sending epidemics as a “scourge of God” to punish sin, is rather a loving Father revealing to doctor and scientist the means of heading them off!

And Jesus even redeemed suffering by putting a beauty and glory about it, when borne for His sake. He sent His disciples into the evil world to redeem and change it, bidding them to “rejoice and be exceeding glad” when suffering unjustly for Him and His cause. And here is one of the marvels of the Bible, that suffering for ages had been accepted as punishment for sin, and endured with sorrow and tears, but Jesus astoundingly turns it into a blessed privilege, to be borne cheerfully and joyfully! And this becomes the dominant tone of the New Testament. The cross of Christ is a thing to glory in. Paul even longed to “know the fellowship of His sufferings,” that so he might be a partner with Christ in redeeming the world from sin and suffering. Indeed, the mission of the Christian is to choose a life of suffering and sacrifice, counting it a joy to “bear the cross” with a view to destroying sin and suffering and bringing in Christ’s kingdom. It is the peculiar glory of the New Testament that it reaches the note of joy in suffering. Suffering and tragedy surround the disciples throughout, but the New Testament is “far and away the most exultant and jubilant book in the literature of religion.”*

5. Ideas of Man and Immortality

The special limits of this article preclude more than a reference to these related ideas, and the reader is referred especially to Fosdick’s discussion of the entire subject in his valuable book, *A Guide to Understanding the Bible*, to which the writer acknowledges much indebtedness.

*Fosdick, Harry Emerson: *A Guide to Understanding the Bible* p.193.

The Bible begins with the individual man so lost in the clan and the tribe that not even his moral acts are his own apart from the group. His sin and penalty clung to all his group, so that for Achan's sin he and all his clan were stoned and burned. In Sheol the individual was without value in God's sight, cut off from his notice and interest, not a person but a shadow, and left abandoned, joyless, hopeless.

By late Old Testament times the prophets had so separated the individual from the group that each person was counted morally responsible, and so valuable in God's sight that God was present even in Sheol to reward the righteous and punish the wicked. God was just and so must vindicate His justice, and even call the dead back from Sheol to a judgment of rewards and penalties. Resurrection and immortality became a dream of seers and prophets in the later Old Testament days and grew to a definite doctrine by the time the New Testament opens. Jesus lifted it to a blessed hope by declaring that every man is of infinite value in God's sight, and immortal. The Christians died triumphantly, sure that death was but the gateway to a richer, fuller life. Paul discounted the doctrine of a physical resurrection—the raised body was “spiritual”—but all the New Testament treats immortality as a radiant certainty: *“This mortal must put on immortality.”*

All the above ideas in the early Old Testament period were “understood as a child,” “seen through a glass, darkly,” the light upon them growing ever brighter until in the blaze of Christ's person and teaching they at last stood out in bold relief. He definitely ignored the entire law and ritual relating to sacrifices, to “clean” and “unclean,” expressly set aside certain of the Mosaic statutes as outgrown, and put higher laws in their stead. Most of all He revealed God as loving, suffering, forgiving, and so by His nature utterly incapable of doing or approving any of the unethical and cruel acts attributed to him in the Old Testament.

Conclusion

Viewed thus, the Old Testament is nonetheless a revelation real and profound. If the Hebrew people found in it confused, inadequate ideas of God, nonetheless He was the Omnipotent, who called the Universe into being. “In the beginning God”

stood as the first word of their Bible and dominated their whole view of life here and hereafter. He searched the deeps of all hearts, demanding, "Be ye holy, for I am holy." His high moral demands lifted them above all the peoples round about them in incomparable moral grandeur. Through all the centuries, their Book has made them a people apart, the miracle of history.

At times the Old Testament seers reached mountain-top experiences with God and poured out passages of sublime beauty, rivaling the finest gems in the New Testament. Such are Psalms 23, 46, 103, 121, and other gems of rare tenderness and beauty in Isaiah, Jeremiah, and Hosea.

It may be declared with confidence that the above frank treatment of the Old Testament as an imperfect, progressive revelation to be fulfilled in the New Testament, instead of undermining faith in the Bible, actually promotes reverence and love for it. The usual method of trying to explain away or apologize for the immoral or cruel acts or commands attributed to God, or to make saints out of the patriarchs, does not get by with even thoughtful children. With many people, the result has been to lower respect and reverence for the Bible as a whole, and often to undermine faith in religion itself. The frank method proposed makes the Old Testament seem real, and awakens new interest in it. Thus treating it, one no more needs to apologize for it than for the acorn for not being an oak, or for a child for not being a man. Each is seen as a step toward a glorious fulfillment; the acorn to grow into the oak, the child into the man, the Old Testament into the New, with Christ its glorious center. The Old Testament as the early stage of God's revelation, to culminate in Christ and the New Testament, becomes a thing entitled to reverence and love, and to one's reverent, earnest study. To harmonize it with the New Testament is no more possible than to harmonize the child with the man. Trying to do so only bewilders, and often undermines confidence in the Bible as a whole. To let it mean what it does mean is to make it real and a thing glorious and beneficent.

This idea will be carried forward in a second article, and a technique proposed for getting over this idea to the people in home, class, and church.

They Serve Without Weapons

W. M. HAMMOND, JR.

HIGH UP in the forest-clad mountains of the Pacific Northwest, three young men slump on the ground around a small fire, tired from strenuous work, but content now that hunger has been eased. They are virtual strangers, brought together by that grim Western necessity which confronts every able-bodied male when fire strikes at the precious timberlands. For two days and nights, they and hundreds of other men have fought the inferno which has persisted in leaping from crown to crown in the tall trees and even now can be heard crackling and sputtering across the river, its many leaping tongues casting alternate patterns of light and shadow over all the twilight. Curiosity about their fellows runs high among these men. One is dressed in the dull, drab uniform of a prisoner, and his voice is hard and bitter as he speaks to the tall, battle-scarred Marine.

"Yeah, you got a flock of medals for killing Japs, shooting 'em down out of the air by the dozen. And I get sent up—for life—because I cut loose and kill one Jap down in California. There ain't no justice."

The Marine is puzzled, too. "If you think that's funny, what about the 'conchie' here? He's up because he refused to kill Japs."

Who is this third man, this "conchie?" He is a conscientious objector to participation in war, now assigned to a Civilian Public Service camp in Oregon, and on duty as a firefighters' crew leader. Marines, soldiers, federal prisoners, and plain civilians are under his direction, for his work with the U. S. Forestry Service he has learned how to organize men and lead them through a victorious battle with western man's most deadly enemy, fire. He is one of many unsung heroes of peace, who in this and countless other ways, serve without weapons. He may be a Southern Baptist c.o., for Baptists are well represented among the conscientious objectors.

For the benefit of the record, a conscientious objector is a serviceman, yet he is no ordinary serviceman. In the words of the Selective Service Act, section 5 (g),

"Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States, who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this act, be assigned to noncombatant service as defined by the President, *or shall, if he found conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction.*"

Approximately 13,000 draft-age young men from all parts of America and from all walks of life have declared themselves as conscientious objectors and have been so recognized by our government, which assigned them to work of national importance under civilian direction in the Civilian Public Service camps and projects. Another 3,000 men were unable to secure proper classification from prejudiced draft boards, or were unable to accept the principle of conscription, and have willingly suffered prison sentences ranging up to five years, rather than disobey the inner voice of God which called them to love their fellowman and do him no violence. These men came from every known denomination. Southern Baptists have had 50 men inducted into Civilian Public Service; Northern Baptists have had over 200. Methodists have had approximately 500 men, as have the Friends. The Brethren and the Mennonite groups have each had over 1,000 CPS-men, yet there is no denomination not represented among the men who make this testimony to a better way of love as seen in the life of Jesus.

Is this not a soft way of sitting the war out? Let's look at the record of some of our Southern Baptist conscientious objectors and learn the facts. What our 50 men have done and experienced will be typical of all Civilian Public Servicemen. But let's not be naive like the soldier who went with a bunch of his buddies from Ft. Meade to visit the first CPS camp, at Patapsco, Maryland, to see what the "conchies" were like. Visitors and hosts found themselves congenial despite their

differences, and began to share inside information on how life was really lived. Asked the soldier of one of the c.o.'s, "How much do you guys get?"

The Civilian Public Serviceman was brief. "Two fifty a month."

"Jumping catfish!" exploded the soldier, "That's more than the Air Corps gets!"

The conscientious objectors has usually experienced an aura of mystery and of hush-hush which makes it easy for him to be amused at such naivete. Actually, no CPS-man received any pay for his services. Those in church-operated CPS camps were provided with \$2.50 monthly spending money, by the administering committees. Men on special projects in farms, hospitals, guinea pig projects, etc., received \$15 monthly allowance which had to cover all personal expenses including clothing, postage costs, care of wife and children, travel to home on furlough, and all other such luxuries which he might wish to have!

Here is a Southern Baptist Civilian Public Serviceman from Tennessee—a farm boy. He has a wife and child, and has never had more than a small income. In CPS he finds he has only \$2.50 a month for all personal expenses. Further, he finds that the government does not provide for his maintenance. The Friends, Brethren, and the Mennonites are operating the camps, but they welcome him and provide for him since he himself has no savings and his denomination has not offered help. The peace churches also use their limited funds to provide a small, hardly adequate allowance for the living expenses of his wife and child.

Another Southern Baptist young man, raised in South Carolina and Kentucky, goes to CPS. He has put himself through three years of college and has no funds. He is required to serve in CPS, the peace churches accept the fact of his impecunity and offer to meet the cost of his maintenance up to the limit of their ability. Yet he has never seen one of their churches, and has not been influenced by them. Why should he accept this favor from strangers? Where is his own denomination? He finds that officially they have done nothing to meet the situation. Undaunted and unwilling to be a

burden to small groups already overloaded with men not of their own flock, he goes to friends and borrows money—repayable after the war—to pay the \$30 monthly cost of his maintenance in camp, even though for all he knows he may be in camp for four years or more. His case and the previous one are typical. Is this a soft way?

Conscientious objectors in CPS have rendered more than 41,000,000 man-hours of unpaid labor. If they had received merely army base pay of \$50 per month, the value of their work would be approximately \$9,000,000. Had they been paid what the work is worth at current wages and salaries, the value would have been more than \$35,000,000.

Who has received the benefit of this labor? All of the citizens of the United States have been beneficiaries, at least indirectly. The President, in designating what should be "work of national importance under civilian direction," opened the way to many types of service. Southern Baptists and other c.o.'s in Civilian Public Service camps have worked in forest service and soil conservation services, and in national parks, with the General Land office, and in Bureau of Reclamation work. Others have engaged in public health, hookworm control in southern states and Puerto Rico, building sanitary privies, digging deep wells, educating the people, screening houses, with \$2.50 per month pin money, with no maintenance provided, no wages, no dependency aid, no compensation insurance or death benefits, inadequate use of educational training and technical skills. They received nothing but the bare chance to work 2,600,000 man-days in these jobs, and an opportunity to stick it out as a testimony that they believe in a way of love which is so much a part of the will of God for mankind that they cannot violate it by war.

Other conscientious objectors, including Southern Baptists, working on special projects in Civilian Public Service have worked in mental hospitals, among the mentally ill, and in several general hospitals. They toiled long hours at tedious, unglamorous jobs, but many have become expert in ministering to the mentally ill, and their unpaid service had enabled dozens of hospitals all over the country to maintain and to improve their services in time of a shortage of qualified help. There were 1,200,000 man-days of service here.

Southern Baptists and others in CPS have worked on the nation's farms, planting and harvesting crops, helping maintain the nation's food supply, particularly milk for the large cities, and devoted more than 138,000 man-days of unpaid labor.

They have worked on state farms and agricultural experiment stations, helping operate experiments and maintain records. They have worked as dairy herd testers, for the improvement of production, contributing approximately 443,000 man-days of work.

Southern Baptists and other c.o.'s in Civilian Public Service projects have submitted to disease and experiment, as human guinea pigs, to advance medical knowledge. Undergoing the full ravages of starvation, prolonged malnutrition, typhus, jaundice, influenza, atypical pneumonia, malaria, seasickness, overexposure to cold and frostbite, etc., these men have braved death itself that science might be able to prolong human life and relieve the suffering caused by these despoilers of mankind. Many trained and experienced c.o.'s served as technicians and research men in these and other projects. One Baptist CPS-man, working on vital experiments with the dread polio disease, in the Yale University laboratory to which he was assigned, contracted the disease himself and died. Truly he gave his life that others might live—service without pay, without compensation for dependents, and with only occasional recognition.

Why does it happen that our 50 Southern Baptist conscientious objectors found no help in CPS from their denomination as such, making it necessary for them to depend largely upon the historic peace churches? What did this mean to these men? And to the peace churches? Why shouldn't the peace churches be glad to help?

It is true that the peace churches have been glad to help. They have underwritten the maintenance expenses of every man who has come to the camps unable to provide his own costs, but this has been a tremendous load. It has cost them over six million dollars to care for their own men—and yet these small groups (Friends, Brethren, and Mennonites) with a total membership of approximately 350,000 souls, have had

to spend over \$2,500,000 in behalf of men of other churches. Some of the other churches have taken vigorous action to carry the whole expense for all of their men, and in fact *all of the major denominations except Southern Baptist and Catholics* have been active in attempting to meet the responsibility for their own men. They have repaid the peace churches some, and are continuing to repay them, although they still have a moral obligation amounting to approximately \$1,500,000. *Compared with the other denominations (most having far more c.o.'s than we) which have met their responsibility 100 per cent or at least 50 per cent, Southern Baptists have provided only about 15 per cent of their costs in the program. This is considerably below every other well-known denomination in the country.*

The peace churches are patient, but the strain upon their small membership has been heavy—too heavy for them. Imagine every member contributing an average of \$45 for this work in addition to maintaining all the regular denominational work including a foreign mission staff almost half the size of ours! They have made sacrifices as individuals and as churches, partly on behalf of Southern Baptist men. Officially, Southern Baptists have done nothing to date beyond passing several commendable resolutions affirming the right of our conscientious objectors to their beliefs, permitting the Executive Committee to act as handler for any voluntary contributions which come in for maintenance of CPS-men, and directing the Executive Committee to study the situation and take action. As of the present, the peace churches are still carrying a burden of about \$18,000—our load—in the interest of Southern Baptist men alone.

The peace churches do not consider that we have a "debt" to them. Our Civilian Public Servicemen know that we are not legally obligated to the peace churches in any way, even though they are unanimous in testifying that their beliefs are largely the result of years of being influenced by Southern Baptist preachers, teachers, and Sunday School and Training Union lesson writers. Yet by our negligence in this time of opportunity which has been with us now for five years, we are shouting loudly. To the peace churches, our negligence

has been saying for five years, "We do not care what you think of us. We do not care what your burden is. Carry it yourself for we do not wish to face the fact that our preachers, teachers, and lesson writers are charged with having helped to create it."

To our conscientious objectors, our negligence says, "We do not care to maintain fellowship with you to the extent of aiding you in your time of need. Our resolutions in favor of your right to your beliefs were engineered by a small group of liberals who were temporarily emotional about the historic Baptist principles of freedom of conscience and liberty of worship."

Brethren, if we do not mean these things, then in the name of Jesus Christ, who is the Prince of Peace, let us immediately make known to our men, to our sister denominations, and particularly to our little sister denominations, the peace churches, that we *do* value fellowship with our brothers who are our c.o.'s, that we *do* value our historic, traditional principles of liberty of worship and freedom of conscience, and that we *are* more than willing to contribute to the peace churches an offering—not a debt payment—of \$18,000 and more as a testimonial that we are alive to the threat which our principles have suffered in our day.

Let us not do this with more and better resolutions, but let us dig into our own pockets for a personal contribution, specifically designated for CPS through the Executive Committee, let us go to our state conventions this fall and appropriate money, let us write to our Executive Committee which has received Convention authority to act, and beseech them individually and collectively that as a result of their study they may immediately make a bold stand which will redeem this situation from the oblivion of a negligence which history will one day mistakenly condemn as having been a planned act more criminal and ignoble than simple negligence.

Why Democracy Fails

R. F. HOWES

OUT OF THE political confusion which is Georgia and Mississippi one fact seems to stand out clearly: it was the "best" people and the "worst" people who are responsible for the triumph of Bilbo and Talmadge in their respective states. As someone has said, the two greatest enemies of democracy in American are those who think we already have it and those who fear we may someday get it. These classes constitute a definite challenge to democratic government everywhere, not only in the Southern states of America, but in the large cities of the North and wherever an intelligent and alert electorate fails to develop that eternal vigilance which is the price of liberty.

Democracy, like patriotism, calls for perpetual guardianship lest it become the refuge of the self-seeker and the scoundrel. No aspirant for public office since the days of Jefferson has ventured to appeal to the electorate save in the garb of democracy. On election day we are all democrats—even the Republicans! On that day we all believe in liberty and equality under the law—in a government of and by and for the people which, as Jefferson said, "shall not take from the mouth of labor the bread that it has earned." But to profess these principles and to make them living reality in the ordinary affairs of life are quite different matters.

In no emphatic sense have we ever had democracy in America. Not more than 150,000 voters out of an estimated population of 3,500,000 had anything to say about the adoption of the Federal Constitution of 1787, so severely was the suffrage restricted in the several states. And in many polling districts of the South today the situation is not appreciably different. In a recent presidential election but 3.9 per cent of the population of South Carolina participated, in Mississippi but 4.6 per cent, in Georgia 5.1 per cent, in Louisiana 6.9 per cent, and in Texas 8.8 per cent. Religious tests, educational requirements, property ownership, residence, payment of taxes, white primaries, all have played a prominent

and determining part at different times and places in keeping millions from expressing their will at the polls.

But this is not the heart of the matter. We may be well supplied with democratic machinery yet not have democracy. And however important religious and political liberty may be, the economic aspect of American life today constitutes the greatest challenge to the American system. Democracy in its social and economic aspects is an offshoot of middle class commercialism, creating, as did the slave power in its own day, a culture of its own, calling upon church and school and press to perpetuate Herbert Spencer's "Social Statics" as the final and God-given system for the American people. And with what success? During 1945, of the Nation's 46,000,000 family units 9,300,000 had an income of less than \$1,000; 12,400,000 had an income of more than \$1,000 and less than \$2,000; while 10,300,000 had an income of more than \$2,000 and less than \$3,000. By the close of 1945, at the end of a period of unprecedented prosperity, in cash, bank accounts, and government bonds, 40 per cent of our population had accumulated but \$70 per family, 50 per cent of our families had in cash, bank accounts, and government bonds but \$169 per family, while 10 per cent of our families had \$78,000,000,000 or \$16,739 per family.

Religious liberty is important, but no government in the last analysis can touch its free exercise within the soul of man; political liberty is imperative, yet we may fully possess it and live in poverty and degradation; but no system, by whatever name, which fails to supply the material foundations of human welfare without which all other liberties are largely abortive, can long escape the charges of generating widespread discontent wherein Bilbo, Rankin and Talmadge secure their following. Exploiting prejudices, appealing to cupidity, encouraging jealousies, they ride into power as the self-appointed saviour of a disaffected people, as demagogues seeking their own personal advancement, or as venal tools of special interests who seek private profit under the existing social and economic status quo.

Nothing, however, is to be gained by condemnation of personalities or reprobation of unclean methods. Both are the

natural and inevitable products of social and economic mal-adjustment. We should rather recognize that we have not yet created that type of democracy in America that brings to all the people a just and equitable share of the national wealth and income through which alone (as Madison, Calhoun and Webster united in saying) democracy becomes possible of attainment and capable of perpetuation. The time has come for a national social and economic Bill of Rights.

Bilboism is at once a cause and a product of a mal-adjusted society. Peculiar to the South only in that we have here the largest number of low income groups in the Nation's population, it finds a fertile field for the exploitation of those characteristics which poverty and attending ignorance produce. When economic (and political) power rests in the hands of a closed social and economic group, those who hold and those who are dispossessed alike distrust any fundamental change in the established system. With nothing to share the poorer members of the dominant race instinctively repel any threat to the enjoyment of the little they possess. Rising industrial groups, not yet securely established as in the older regions of the North, envision the coming of the labor union as a menace to the easy profits they so recently contemplated; while the small business man, pressed by competition of larger units organized on a national scale, easily finds in "Jewish capital" the cause of his approaching disaster. And those descendants of the "old regime" whose traditions go back to the "days before the War," see nothing to admire in the newer culture of the market place whose periodic cycles of prosperity and depression the New Deal attempts to stabilize as the economic center around which our present civilization revolves. Here is the material which challenges the wit and wisdom of democracy and the religion of the Christian Church.

Great crises in a nation's history call for reconsideration of fundamental principles. Independently of the War, American democracy, as democracy everywhere, is faced by the greatest challenge of its history. New or foreign ideologies seem to promise greater good than our traditional political philosophy offers. There is no way of meeting this challenge

but on its own ground. The cure must be suited to the nature of the disease. We must demonstrate that the American system not only promises but actually provides a fuller and richer life than that produced by the economy of other lands or peoples. At the root of our problem lies the fact of poverty which in the educational field has already all but excluded the children of the lower income groups from several of the professions. The small business man will need practical assistance of the same nature that government has long supplied to larger business units. Schools and colleges must be opened to all our citizens irrespective of race or religion. Scholarships and other assistance must be forthcoming to make the gesture a reality. Fair employment practice acts, such as New York now has, will do much to ease race and religious tension. The Federal Anti-lynching Law is a threat to no observer of the law of the land. Anti-Poll Tax legislation challenges the prerogative of no honest citizen. The problem must be attacked from all angles but no solution will be found which does not recognize the economic factors in even racial and religious prejudices—factors which draw the line between superior and inferior, creating the personal and social distinctions upon which they feed. These things are the common task of Church and state: the production of a Christian civilization of which neither has cause to be ashamed.

In this task Southern Baptists, because of historic antecedents, professed principles, and numerical superiority, should lead the way. Originating among the lower social and economic groups of Europe and England, espousing an extreme form of democratic church government, adhering in principle to the prophetic rather than the priestly interpretation of religious obligation, this expansive membership might be expected to provide the natural leaders of a social gospel. But not so. While here and there a prophetic voice is raised, for the most part the religious emphasis is other worldly; piety is conceived largely and satisfied in the avoidance of the grosser forms of personal indulgence, and through conformity to bourgeois standards of honesty, thrift and a re-

sulting material prosperity, indicating the approval of the God of Things as They Are.

All these (however good and desirable in themselves) are quite acceptable to those who advocate and practice the social and economic principles which perpetuate the cultural degradation of millions of our citizens of both races. Both Bilbo and Talmadge hold membership in Southern Baptist churches. Whether we will or not we are judged by their pronouncements and condemned by their conduct. Is the church but a cross section of society at large, membership in which calls for nothing but vocal profession of the acceptance of the revolutionary principles of Him who gave His life because of racial and religious intolerance and bigotry, because of a social and legal and economic system ordained and established by men who in all ages think of the earth as the special preserve of those whom Hamilton called "the few, the rich and the well-born?" If so, treason has already entered His camp, and the fallen torch will be carried by others who find in Christianity and democracy the symbol and the power of the struggle for the mastery of the life and destiny of man, the battle of the "eternal spirits that contend for all that men do or say: the spirit that creates and the spirit that denies, the hope that man can raise himself a little nearer God, and the mocking doubt that human nature can ever change its ways."

Herein speaks the true voice of America and the South. A clear majority of the voters of Georgia rejected Talmadge and his gospel of hate in the recent election. It was due only to an antiquated electoral system that he won the doubtful victory that was his. The true sentiments of the South and of America are expressed in the words of a great Baptist layman, now senior senator from the State of Florida, who recently said, "I come from the South's poor and God being my helper, so long as I have the power, I will try to lighten the yoke upon their galled necks. As long as I live I will challenge the feudal tradition in the South and those who would preserve it to continue a kind of economic slavery." Southern Baptists, and all others, will do well to follow this leadership.

BOOKS

River of Years.

By JOSEPH FORT NEWTON.

Philadelphia: J. B. Lippincott Company, 1946. 390 pages. Autobiography. \$3.

Stephen Leacock once wrote about a character as one who "mounted his horse and rode off in all directions." That is what Joseph Fort Newton did as a boy out on the wide-open spaces of Texas over a half century ago; he has been doing it ever since; he is still at it and, I am sure, will keep riding in all directions until death hangs the "sickle at his garden gate." Then, as soon as there has been time for the rider to change horses, the spirit of Joseph Fort Newton will be "riding off in all directions" again, to explore the eternities of God!

He has ridden in quite a few ecclesiastical directions. His ministry was begun as pastor of a small Southern Baptist Church that met in a little schoolhouse in the forks of the roads out on the plains of Texas. Then he rode off to minister to an interdenomination, a nondenominational church, in St. Louis. Ere long he was riding to become minister of a Disciples Church in Cedar Rapids, Iowa. After eight years, he was riding again, this time to become minister of a Congregational Church, the old and far-famed City Temple in London, England. After the first World War was over, his "heart was turning home again" and he became the minister of a Universal-

ist Church in New York City. From the Church of the Divine Paternity in New York, he rode off in the direction of the Episcopal Church, in which church he now, for the present, shall we say, serves.

Dr. Newton has ridden off in many other directions and interests. Even as a boy he became interested in Masonry due to an experience that his father had undergone as a soldier in the Southern Army. While riding in this direction he has written more than a half dozen books on Masonry, two of which have been translated into several different languages. For years he edited a Masonic magazine.

He has been a life-long student of Abraham Lincoln. His biography, *Lincoln and Herndon*, is well known and appreciated by all Lincoln students. He has given scores of addresses on Lincoln.

He has known and had contact with a host of people in every walk of life. His appreciation of these and his great love for them is seen in his conversation with Bishop Garland about being ordained as a priest in the Episcopal Church: "Nothing would make me happier," he said, "than to be ordained by every church in Christendom, by bishop, presbytery, or any other authority; but I should insist, in my heart at least, on having the taxi-driver, the washer woman, the ditch digger, the flapper with her painted finger nails, the baker, and, not least of all, the chubby

hands of a little child laid upon my head, giving me their human blessing. Then perhaps I might be a priest of the human soul, healing its hurts, uttering its deepest desires, answering even its unasked questions, and also, a prophet of the love of God, which is all that matters."

His estimates and appraisals of men and their work may be correct or incorrect, but they are always scintillating. For instance, of Emily Dickinson, he says: "She was stardust, lightning, and fragrance all mixed up with a smile." "Tom Sykes, a Yorkshire man with a bucket full of brains and a heart of fire." "John Dewey is the most overrated thinker of my generation." Of George Bernard Shaw, he says: "There is a dual Shaw and there is a duel always going on between them . . . he suggests lavender and China tea in dainty old world cups . . . aggressive, vastly conceited, saying old truths backwards, laying claim to an omniscience that would astonish most deities—a genius with a jazz mind."

He has been an interpreter of life and our times, particularly of America to England and England to America. One may differ violently with his view of the meaning and relative amount of freedom in America and England, but it is an indication that he has done some pretty hard riding in that direction. The same is true of what he says about democracy there and here.

Dr. Newton loves to play with words and phrases. They do his bidding perfectly. What he says of G. K. Chesterton in this regard

is likewise true of himself: "He led words into the arena, first in single file, then four abreast, then in regiments; the feats they performed were hair-raising."

"He mounted his horse and rode off in all directions." If you like to ride in many directions, you will approve *River of Years*; if you like to ride in one direction only, you will not approve it. But I dare you to read it and say that you have read a more interesting autobiography in the last ten years!

J. Winston Pearce

The Peace That Is Left.

By EMILE CAMMAERTS.

New York and London: Harper and Brothers, 1946. 150 pages. \$2.

Pacifism was popular before the last war, and serving in the Armed Forces made many men seek a new adjustment between their Christian ideals and war. Some had sworn not to bear arms and had to weigh an old oath against a new duty.

Emile Cammaerts addresses these men. His reflections on peace touch some problems that might have been developed profitably—such as the suffering of innocent individuals in a guilty group, the difference between the active sin of aggression and the passive sin of possession, and the continuous necessity of working for peace.

The author would found world peace on individual love of God. From the Christian individual he proceeds ideally to a beautiful community of nations. Dreams of a harmonious world are of course necessary, but reflection

alone tempts one to over-estimate men and pattern an impossible social order.

For illustrations the author harks back frequently to knight-hood and more ancient history, but seldom cites pertinent aspects of the present. His style does flow easily after the packed rhetoric of the opening chapter, and often a flashback to some event of the New Testament will highlight a decision that Christ made.

At the end of the book the reader is left to work out his own peace of mind between holding to an ideal and living in an imperfect world. He must decide on practical concessions and judge whether the end justifies the means. He must find out if exerting his clumsy efforts against new and difficult problems can in spite of partial success keep life interesting and make it satisfying.

S. T. Stovall

Of One. A Study of Christian Principles and Race Relations.

By T. B. MASTON.

Atlanta: Southern Baptist Home Mission Board, 1946.

Dostoevsky has asked: "If you have no God what is the meaning of crime?" General MacArthur has emphasized the fact that our world's main problem is a theological one. It is in the same vein that an increasing amount of attention is being given to the theological and moral aspects of the problems and situations growing out of the contacts of various racial and culture groups. In Myrdal's classic study of

Negro-white relations (*An American Dilemma*) he has pointed out that the so-called "Negro problem" is really a moral issue, stating that "the American Negro problem is a problem in the heart of the American."

It is somewhat surprising, yet understandable, that the leading denominations of the South have been so slow in developing a vital and realistic approach to the problems resulting from our bi-racial culture. In the past the Baptists in the South have produced, in so far as it has been possible for me to ascertain, only two books which have tried to deal with these problems. Both of them (Riley, *The White Man's Burden*, and Smith, *Christianity and the Race Problem*) are over 20 years old and deal with the issues in terms of the enlightened paternalism of the post Civil War days. It is, therefore, of greatest interest to us that a Southern Baptist leader has presented a study of our racial problems in terms of enlightened Christian and sociological thought for this atomic era.

In *Of One* Dr. Maston has done a very excellent job of bringing together the best insights of sociological study and has interpreted them in terms of Christian principles. The five chapters deal constructively with the religious issues involved in our present racial relationships as is illustrated by their titles: "Thy art a Samaritan," "Who is my neighbor?" "No respecter of persons," "Our Father," and "Teaching them to observe." He has pointed out the way in which we have been conditioned by our culture

to have prejudices against those who are of different racial and national backgrounds. He also says very definitely that the "color line" was not a barrier in any way to the actions of Jesus and points out this challenge: Shall Baptists follow Jesus in crossing the color line?

The various chapters delineate the main trends and forces which are involved in contemporary Negro life. He also gives a good discussion of the verdicts of the sciences—which verdicts definitely indicate that there are no basic differences, as far as can now be known, between any racial groups as such.

The most interesting parts of the book, however, involve the ways in which Dr. Maston has developed the Christian principles that should be applied in the efforts toward solving these very difficult situations. "The Churches' obligation," he points out, "are three-fold: to proclaim the ideal, to practice the ideal, and to maintain pressure toward that ideal." In developing this realistic approach he recognizes, however, that there are very serious and disturbing questions which immediately come to the mind of a Southerner. He shows that the Bible clearly implies the equality of all races, that intermarriage is really not an important issue in the Negro's mind, and that for these reasons we must not allow either the questions of social equality or amalgamation to be barriers in our efforts to work with Negroes toward their achieving "first-class citizenship" in the areas of political, economic, educational, and

social justice.

In achieving these goals Dr. Maston points out that we must carefully balance the radical and conservative points of view: that in original Christianity "the ideal was radical; the application of the ideal was conservative." He further says, "The conservative point of view will help us to be patient with the imperfections of society while the radical point of view, in the proper proportions, will save us from a complacent indifference to those imperfections."

It is very encouraging that the Southern Baptist Home Mission Board has published this book, and that it is being actively promoted for use in study courses in our Baptist churches. It is arranged in easy-to-use form and is written simply enough to be understood by any young people and adult group. It is to be hoped, however, that it will be taught by individuals who can help use this material to redirect desires, emotions, and feelings.

This book is a beginning. It has been preceded in Southern Baptist circles by a serious concern on the part of the growing number of ministers and lay people, and by a growing number of articles which emphasize similar points. In the future we must have a continuing serious effort not only in practice but also in ideas to be propagated through books that will help redirect the attitudes and emotions of Southern white people towards Christian expressions of racial relationships.

Howard McClain

NEWS

Britain Between East and West

BY MAURICE CRANSTON

Paris. (WP)—The Paris Conference has been one thing above all else: an experiment in open diplomacy. And the result? There have been no secrets. But neither has there been any diplomacy. The trouble is that statesmen discussing their relations in the full view of the world tend to address not their fellow delegates from other nations, but their voters at home. The old Churchill-Stalin-Roosevelt harmony was based on discussions which none of them would have dared to conduct in the presence of 800 reporters. There was doubtless a shady element in the old Big Three dealings, but at least the United Nations meant something then. Does anyone believe in the United Nations now?

The Wilsonian settlement of 1919 had at least that merit; people believed in it. Today we are all cynics, with perhaps one illusion left: that another war is historically unlikely for 20 years at least. So people nowadays are apt to say of their statesmen at Paris or in sessions of the UN: "Let them quarrel; I'm really too busy with my private life to care." Or rather that is how people react in the West. In the East they say: "The statesmen quarrel. We must prepare for war."

And this is the real division in the world today, the division between people serving only themselves and people serving a false prophet; for the West has no ideal at all, and the East has a mistaken ideal. You may say, is not Free Capitalism, Rugged Individualism, an ideal? I think not. It *was*—when it had to be fought for. Where it has been achieved, and has only to be enjoyed, it is no longer inspiring.

The alarming features of the modern world are the growing selfishness in the West—black markets in France, sharp practice and shoddy workmanship in British industry, feverish money-grubbing in America—and in the East, militarism and chauvinism. A far cry from the idealism of Rousseau, Cromwell and Jefferson to the racketeering in the capitalist nations today; a far cry also from the Marxist ideal of international proletarian unity to Tito's naked imperialism.

Many people outside England have said to me recently: "England is geographically between America and Russia, politically between Capitalism and Communism. Cannot she act as mediator? Would it were so! But this analysis of Social-Democratic Britain is not accurate: she is not *between* Capitalism and Communism, but *against* both. This is what the outside world will not understand about Britain. She has never really abandoned the values of Feudalism in favor of Capitalism. She

approves of peers and Labor peers, is indeed ruled by a feudal House of Lords and a working-class House of Commons, but disapproves of any *nouveau riche*. Britain is between Feudalism and Socialism, yes, but this fact does not put her in any strategic position to mediate between Capitalism and Communism.

Social-Democratic Britain is as dead against Communist totalitarianism as is Capitalist America, and since totalitarianism is very much the issue today, Britain and the U. S. are in substantial harmony. Russia interprets that unanimity as conspiracy; hence the rift.

Clearly, if there is to be peace for even 20 years, Russia must be reassured that the West does *not* mean to attack her. To the West the Soviet Union may seem stupid to think that a Britain which is quickly divesting herself of India, and an America which has demobilized her army at top speed can mean any warlike business, but the Russian leaders have a psychotic kink (as most Communists have)—something you only realize when you see them in debate. It is most unwise to expect the Russians to act reasonably in their present state of mind. They are blinded by the fervor of their faith.

Where does hope lie? From what I have seen of Europe lately, I should say: a little more reason in the East and a great deal more faith in the West. Asked for one piece of advice to the statesmen of the world, I would say: "In the name of God and humanity consign the atom bomb and all means of making it to the

bottom of the ocean. The stupidist Russian Communist would understand that gesture—which would go a long way towards healing the breach between East and West."

CHURCH LEADERS URGED TO INITIATE ANALYSES OF GROUP TENSIONS

Richmond, Va. (RNS)—A call to church leaders to take the initiative in analyzing group tensions and in discovering ways to promote racial good will was voiced here in a resolution adopted by the Virginia Council of Churches.

"Christian people have the responsibility as well as the challenge to apply their profession of brotherhood," said the resolution. "Lynchings and riots, like some diseases, can be prevented or controlled, but if ignored they become epidemic."

Church leaders, said the Council, should advocate wider use of Negro policemen; undertake community projects which tend to build racial unity; and provide classes in race relations in church leadership schools and summer conferences.

A second resolution adopted by the church group expressed the hope that prayers for peace might be offered in all public services and that special prayer services might be arranged.

"The present international situation gives us grave concern," said the resolution, "and we feel that these critical days of decision call for the mobilizing for peace of all the spiritual resources of Christendom. The de-

cisions of the present peace conference in Paris will mean far more than the ending of World War II. The future peace of the world hangs in the balance."

EPISCOPALIANS ASK AMNESTY FOR CO's

Philadelphia. (RNS) — President Truman was urged to proclaim an immediate amnesty for the 1,500 conscientious objectors still in federal prisons and to restore full civil rights to the 4,500 others who have already completed their jail sentences in a resolution adopted here by the 55th triennial General Convention of the Protestant Episcopal Church.

Specifically mentioning members of Jehovah's Witnesses, the resolution asserted that "the continued punishment of men for fidelity to their religious beliefs or humanitarian beliefs violates freedom of conscience."

MARITIME BAPTISTS URGE REPEAL OF BAN AGAINST WOMEN DEACONS

Wolfville, Nova Scotia. (RNS) — Repeal of a ban against the use of women deacons in the Baptist Church was recommended at the meeting here of the United Baptist Convention of the Maritime Provinces of Canada.

Cooperation between the Church and the Canadian government in building up public opinion against liquor drinking was also urged. Convention delegates came here from the provinces of New Brunswick, Prince Edward Island, and Nova Scotia.

CATHOLICS PLAN SOCIAL ACTION PROGRAM

New Orleans, La. (RNS)—Delegates to the convention of the Catholic Committee of the South here returned to their homes with a program of Catholic social action in economic and agricultural fields spelled out more clearly than ever before, in the opinion of leading Catholic laymen in attendance.

Highlighting the decisions reached was that the region must look within itself and solve through its own human and physical resources the problems confronting it, without dependence on outside help. Former Governor Sam Jones of Louisiana characterized the goal as "the development of a positive, constructive, aggressive program which will not look to the outside."

In the field of agriculture the program calls for:

1. Arresting the departure from the South of "poor whites" and Negroes whom mechanization of agriculture is displacing.
2. Introduction of a diversity of small industries in middle-sized and smaller cities which can use unskilled and semi-skilled workers with a farm background.
3. Encouragement of all measures which will limit the number of displaced Southern workers.
4. Exploring possibilities in potential new industries as, for example, the discovery that stock feed can be developed from dehydrated sweet potatoes.
5. Processing products for

Southern consumption in the South from the farms, mines, and forests of the South.

MINISTERS HOLD MARITAL COUNSELING INSTITUTE

Richmond, Va. (RNS)—Faced with the fact that Richmond had half as many divorces as marriages last year, some 200 ministers will meet for a one-day marital counseling institute here on November 11.

Major part of the day will be devoted to a discussion of methods preachers can use effectively in pre-marital instruction and post-marital counseling of their parishioners and others who seek such aid. Leaders of the various denominations and faiths will explain each church's stand on marriage and divorce as set by its governing body.

Preliminary work for the institute is being done by a committee, headed by an Episcopal minister, which is gathering statistics on divorces and marriages in the city and also seeking to discover causes for the divorces.

SOUTHERN BAPTISTS ENLIST VETERANS FOR CHURCH WORK

Atlanta, Ga. (RNS)—The Southern Baptist Home Missions Board here has adopted a new plan to enlist World War II veterans in work of the churches, according to Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Board.

The Rev. John D. McReady, of Morganton, N. C., and the Rev. Troy B. Yopp, of Shreveport, La., both former chaplains, will direct

the program.

An appeal by churches to authorities on veterans' housing, employment and adjustment problems is now under way.

JEHOVAHS WITNESSES BARRED FROM IOWA TOWN

Laconia, Iowa. (RNS)—One-hundred and fifty special deputies blocked all roads into this town and refused to allow a group of 35 carloads of Jehovah's Witnesses to enter and hold a religious meeting.

Sheriff Lewis Johnson said the Witnesses were "turned back peaceably at the edge of the town" after he had enlisted the aid of law-enforcement officers of three neighboring counties and commissioned the special deputies.

The "blockade" followed a similar attempt to hold a meeting a week earlier which wound up in a melee in the public park when a group of war veterans halted the gathering. Some 30 persons suffered minor injuries in the fracas.

As a result, Mayor Lo Goode announced he and Sheriff Johnson had agreed that visitors should be kept out of the town, and even a scheduled ball game was canceled.

Mayor Goode said permission was denied the Witnesses to enter Laconia "to avoid violence" because the opposition group disagreed sharply with some of their views.

Charles Sellers, of Des Moines, a Witness spokesman, said the group may bring legal action "to protect our God-given rights and our Constitutional rights."

SUPPORT OF ALL BAPTISTS SOUGHT IN PROGRAM OF PUBLIC RELATIONS

Washington, D. C. (RNS)—A determined effort will be made to enlist the support of every Baptist denomination in America behind the Joint Conference Committee on Public Relations, Dr. J. M. Dawson, executive secretary of the group, told 50 Baptists representing the four largest Baptist conventions gathered here for a Joint Conference session.

Invitations to all Baptist bodies either have been issued, or will be issued, Dr. Dawson said, adding that he is optimistic eventually every Baptist group in America will be united behind the Joint Conference.

There are 14,000,000 members of the four largest Baptist conventions now supporting the Joint Conference Committee. If all Baptist groups united behind the movement, it would represent more than 16,000,000 constituents, Negro and white.

SOUTHERN BAPTIST BROTHERHOOD ENDORSES 'MAN AND BOY' MOVEMENT

Memphis, Tenn. (RNS) — Because Ivy Boggs, a Dallas, Texas layman, stopped to talk football to a homeward bound school boy last winter, the Southern Baptist Brotherhood has added a new plank to its program.

Boggs won the lad's confidence and asked him to go to Sunday school the next Lord's Day. The boy scoffed at the invitation and

went on his way. But the invitation was renewed two consecutive weeks, the boy joined a Sunday school class, and now the whole family is enlisted in church work.

"Men ought to be soul winners, winning other men," Boggs agrees, "but most men are too bashful to talk to other men about Christianity. Men will not hesitate to invite boys to Sunday school, however."

Out of that philosophy, Boggs set down a program where all the members of his Baptist Brotherhood pledge to take some non-church-going boy to Sunday school four consecutive Sundays.

Boggs calls his plan the "Man and Boy Movement," and it has been tried the past several months by Baptist men throughout Texas. Special commendation has come to Boggs on the idea from the Dallas police department and from FBI Director J. Edgar Hoover.

Meeting here the Southern Baptist Brotherhood Committee endorsed the plan as "one of the finest and most far reaching activities possible for men in the churches."

PROTESTANT STUDENTS PARTICIPATE IN CEREMONY

Flint, Mich. (RNS) — Sunday school students from Methodist, Protestant Episcopal, and Congregational churches here filled the chapel of Temple Beth El to participate in the synagogue's Feast of the Tabernacles.

Temple Beth El, one of this city's two Jewish congregations,

developed the inter-faith program in 1945, and the repetition this year is being publicized nationally by the Union of American Hebrew Congregations.

The observance, which is in the nature of a harvest festival, was presided over by the rabbi, who explained the Old Testament ritual. At the close, the children filed to a booth where each received a sample of the harvest fruit.

QUAKERS URGE ACTION TO PREVENT STARVATION IN GERMANY

Philadelphia—A warning that the German people will starve if present occupation policies are followed is contained in a report on public health in Germany released here by the American Friends Service Committee.

The AFSC warning is based on a report made to the Quakers by Maj. Gen. Morrison C. Stayer, who until April 14 was chief of public health, public welfare, and education of the American military government in Germany.

Germany's manpower, scientific genius, and industry are being dissipated as the spoils of victory, the AFSC said.

"Peace cannot be built on starvation," the report declared. "Unless proper food is given soon, the people will not have energy to work, and instead of highly-disciplined, clean and methodical people, we will have a lowly, debased, gangster-type of

people, and be faced with a long-time feeding program.

"We need wheat, fats, and milk especially, in Europe today in addition to special medicines such as insulin, and clothing. It is deemed best to have goods, needles, and thread sent which will enable people to work, making their own clothing. Shoes for children and workers are badly needed."

—(RNS.)

RELIGIOUS EDUCATORS HEAR 'WHITE MAN'S SUPERIORITY' SCORED

Atlantic City, N. J. (RNS)—A big stumbling block in the current peace negotiations is the "Anglo-Saxon sense of the white man's superiority," Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Churchwomen, said here.

Addressing educators representing 175 of the country's private schools at the National Conference on Religion in Secondary Education, Mrs. Sibley declared that this "superiority complex" was much the same as any Aryan superiority claimed by the Nazis.

She said the United States was wrong when it placed hemispheric solidarity over an ideal and voted to admit Argentina to the United Nations.

"Subsequent events proved Russia was right in voting against the move," she said. "I covet my country that she'll be so great that she shall be the first country to admit that she's wrong."

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CONTENTS

Editorials	315
Why Christian Missions?	Theron D. Price.....319
Patterns of Fascism—Southern Style.....	Raven McDavid.....328
News	341

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Who's Who In This Issue

THERON D. PRICE, who has his Doctor of Theology degree from the Baptist Seminary at Louisville, Ky., is now with the Department of Religion of Mercer University in Macon, Ga.

RAVEN McDAVID, who explores the problem of Fascism in the South for this issue, is from Greenville, S. C., has a Ph.D. degree from Duke University, where he wrote his dissertation on the political aspects of Milton's thought, and has taught in several universities. At present he is engaged in phonetic research and the study of dialects.

EDITORIALS

What To Preach About

INCREASINGLY the average pastor is plagued with requests and invitations to preach on, and build his service around, various causes, organizations, and memorials. If he has any independence and creativity about him he is irked sufficiently by his denominational headquarters for its insistence upon the use of his pulpit to promote and propagate its far-flung, though most worthy, agencies. However, the loyal pastor usually fits in with the denominational program. But the heavy barrage of appeals from endless secular organizations to reach the public conscience and enlist its support via his pulpit makes him rather skeptical of the vaunted phrase, "the freedom of the pulpit." Here come trooping with a moral fervor calculated to inspire shame if they are denied the Red Cross, the Community Chest, the USO, Labor Day, Armistice Day, Mother's Day and Father's Day (backed by every god-fearing merchant in the nation), Education Week, the 4H Club and a multitude more. What shall the poor preacher do who is in the midst of a series of sermons on the Lord's Prayer or the Ten Commandments? Shall these worthy causes be construed as "the unsearchable riches of God?"

Often the advocates of these causes come loaded with sermon material, and in some cases with the sermon itself, to assist the less resourceful and imaginative preacher. Recently the commanding officer of a naval base mailed to the pastors in a nearby community a letter reminding them of the approaching Navy Day which happened this year to fall on Sunday. "I, therefore, am taking this opportunity of requesting you," he wrote, "if possible, to build your Sunday sermon and service for this coming Sunday around the fact that this day should be a day of remembrance for those who gave their lives in service, and further that this day should be a day of dedication to the ideals for which our Navy fought so gallantly in the war just finished, *a day in which to avow to maintain a Navy adequate to insure the peace which was won by tremendous sacrifice, for only by maintaining such a force will*

we be able to adequately guarantee that peace shall remain on earth. If I can be of any help in furnishing information for the preparation of your sermon or service please feel free to call upon me." (Italics ours. No comment.)

If once a man has made up his mind to preach the fulness of the gospel and to receive, as one indignant pastor put it, his "instructions from a higher Source," he will leave to the newspaper and radio the task of selling drives and causes to the public. The pulpit is for the proclamation of the Christian message, and to accept any substitutes is a forfeiture of its divinest heritage.

One modest word of practical suggestion: In order to avoid the compromises of the secular calendar the pastor might well place before him a church-year calendar. Here will he find not only a safeguard against contemporary secular slavishness, but he will find himself preaching in balance and fulness the whole of Christian-revealed truth and so avoid the pitfalls of hobby and pet-subject preaching.

Of Like Faith and Order

PERHAPS THERE is no church of 100 or more members in our convention whose every family is undividedly Baptist. Many families whose membership is split between two or more denominations elect to come as a body to one church while retaining their membership in the churches of the separate denominations. Pastors, too, are willing to perform "mixed" weddings in their own churches and, if needs be, in the church of a different denomination. No member is thought less of for marrying across denominational lines. Ministers meet and have genuine fellowship with all of the ministers of the community in their non-Roman Monday conferences. Here they plan and enter into cooperative endeavors the success of which depends upon the support of all of the churches. Students of one denomination find a hearty welcome into a church-supported school of another denomination. No Baptist hospital would refuse a patient, no Baptist orphanage would deny a child because he happened to be a Methodist or a Mennonite. In all this there is a fine silent conspiracy of Christian brotherhood across all denominational barriers.

But the fellowship ceases and the brotherhood vanishes when the matter of granting church letters is brought up. You can attend a Presbyterian college, marry a Lutheran girl, get religion in a Methodist church and join a Baptist church, all with impunity. But if you choose out of conviction or expediency to move your membership to one of these denominations your Baptist church refuses to grant you a letter. And when you seek an explanation you are confronted imperturbably with the phrase, "of like faith and order." Martin Luther did not cling more tenaciously to *hunc est corpus meum* than do we to this all-powerful phrase. Its magic is such as to explain and excuse not only our undeniable inconsistency but also what many of us suspect is denominational pride. This is not an easy thing to say but it needs desperately to be said. In a time when the great bodies of American Protestantism are reaching a deeper understanding and a more meaningful fellowship we cannot be content for our Baptist churches to go on refusing to acknowledge the spiritual equality and validity of other communions by the negative gesture of refusing letters except to churches "of like faith and order."

"Like A Mighty Army"

FREDA KIRCHWEY, editor of *The Nation*, expressed a hope in a recent lead editorial that the United Nations "will find measures of accommodation sufficient at least to tide over the period of reorganization and reconstruction that lies ahead, and allow time for more profound solutions to be reached under conditions of relative stability." And then to the delegates at Flushing Meadows she added, "I commend to their close attention the remarkable statement on relations with Russia issued last Saturday in New York by the Federal Council of Churches, a body which represents, not the prejudices or interests of a few but the desires of some 28,000,000 Protestants and unaccounted millions of other Americans."

Here again is an example of the truth that the only organ through which American Protestantism can effectively voice its mind and judgment is the Federal Council. Without the Council our Protestant churches, for all their latent strength

and resource, are in national and international considerations for all practical purposes powerless and mute. And here again is an example of the respectful and even enthusiastic hearing the churches receive when thus they unitedly speak. More and more the conscience of many Southern Baptist leaders is demanding that we join our voices with those of our brethren when the clear, incontrovertible Christian word is spoken with power. And more and more the hearts of these men are shamed that in a day when men must draw spiritually closer together or perish American Protestantism spoke the prophetic word 28,000,000 strong when we might have made it 34,000,000.

Visitation Evangelism

STUDENTS of the Christian faith are doing some pretty deep thinking on evangelism. Perhaps the latest book on the subject is Dr. Arthur C. Archibald's *New Testament Evangelism—How It Works Today*, which is published by the Judson Press. No one, however fervid and sincere his desire to bring to others a saving knowledge of our Lord, can deny that the business of saving souls has fallen into decline and discredit. Dr. Archibald would take us back to "the New Testament days and methods" of evangelism. The Methodist denomination, under the expert leadership of Dr. Guy B. Black, has for some time been guiding its churches in programs of visitation evangelism. This plan is regarded by many to be the recognized successor to the annual August "meeting" which patently does not have the results it once enjoyed. Many of us in pastorates have looked with admiration on the effectiveness of these campaigns and, though mindful of the just criticisms that have been levelled at visitation evangelism, have found it essentially like the Master's plan of sending out the seventy. God still moves in His mysterious ways and He can still endow His evangelists with the pentecostal power to win their thousands. Nonetheless everything seems to indicate that the day of mass saving of souls is past. Jesus Himself failed in it. He was successful only as a visitation evangelist and in this He was greatest. It is wonderful spiritual tonic to be brought back to His attitude and methods in a day when, as Dr. Archibald would agree, the world is ripe for Christian evangelization.

Why Christian Missions?

THERON D. PRICE

THE STRONGEST contributing factor to the making of the western world has been the Christian church. The most striking aspect of the church and churches has been a vitality which expresses itself in expansion. It is becoming inescapable that we cannot understand our world's history, much less its destiny, without a proper understanding of and appreciation for the genius of the Christian faith.

In attempting to answer the question, "Why Christian Missions?," we shall here ignore the numerous specific criticisms which have been leveled at the missionary enterprise. The nature of this article is expository, not apologetic. Rather, effort shall be made to penetrate to ultimate, basic issues, more usually assumed than explicated. For example, in lieu of trying to prove certain inadequacies in the non-Christian religions, or portray the nobility of character in a majority of missionaries, or show the contributions of missions to the uplift of the race, or even to defend the purely religious nature of the missionary enterprise—we shall consider the *ground* of missions, the *motive* of missions, and the *aim* of missions.

The Ground of Missions¹

The Being and Goodness of God is the ultimate ground of the Christian missionary enterprise. We cannot be consistent monotheists and be non-missionary. If there is only one God, he must then be the God of all. The heart's desire of this Living God must be taken seriously and personally by all of us who would take God Himself seriously and personally. Further, we who are the recipients of his unmerited, perfect goodness can only humbly share it with others.

The higher elements of the Hebrew tradition, and God's self-disclosure in Jesus Christ reveal what is His heart's de-

¹ Some references to this topic well worth looking up are: Hocking, *Living Religions and a World Faith*, pp. 231f; Baker, *Christian Missions and a New World Culture*, pp. 259-279; Carver, *The Course of Christian Missions*, pp. 9-15; Carver, *Missions in the Plan of the Ages*, pp. 11-26. An old, general work, relevant to all the topics treated here is Warneck, *Evangelische Missionslehre*, 3 vols. in 2, *passim*.

sire. The record of these things is the substance of the Old and New Testaments.

In making a new beginning in Abraham, God's purpose is said to be "in him and his seed, a blessing of all the families of the earth."² This overarching hope of God is reiterated at least twice³ to Abraham himself and in turn to Isaac and Jacob.⁴

This beginning so portentously inaugurated through Abraham is continued through the calling of Moses and the election of Israel to be "mine own possession from all people, for all the earth is mine: and ye shall be unto me a royal priesthood and a holy nation."⁵

The missionary theme is repeatedly introduced by the prophets as any cursory examination of Amos, Jonah, Jeremiah and almost any chapter of Isaiah will show.⁶ The more evangelical Psalmists rise to herald the same ruling God of a world-wide realm.⁷

The New Testament presents God as Father, so loving the world that He gave even His all that the world might be saved.⁸ It relates the good news of the redemptive activity of Him who before had spoken only in various ways and incomplete portions through patriarchs and prophets, but who now announced and bestowed the gift of a superlative salvation through a unique Son.⁹

The God revealed to the world in Jesus Christ is a God concerned for all manner of men as men. The Father of our Lord Jesus Christ is no respecter of rank and position. He is not concerned for orthodox shibboleths full of the air of sound doctrine and empty of the simplest human charities. He is color-blind. No one is an orphan in His sight. No Hindu, Buddhist, Moslem, Taoist, Shintoist, Parsi, Confucianist, Sikh,

² *Genesis* 12: 1-3.

³ *Genesis* 18: 17-18 and 22: 15-18.

⁴ *Genesis* 26: 1-5 and 28: 12-17.

⁵ *Exodus* 19: 3-6.

⁶ *Amos* 1:3; 2:8; all of the book of *Jonah*; *Jeremiah* 10: 1-16; and the entire section of *Isaiah* 40-66.

⁷ cf. *Psalms* 47; 67; 96; 110; and others.

⁸ *John* 3: 16-17.

⁹ *Hebrews* 1: 1-2.

Jain, Jew, animist, agnostic, or atheist lives outside the sphere of God's interest and loving care. Why, not even Catholics, Presbyterians, Congregationalists, Disciples, Lutherans, and Methodists are entirely shut out! Brown, yellow, and black men stand in the same rank with white men, before the God of inexhaustible love and terrible justice, who sees not the color of one's skin, but the integrity of his mind and heart and will. The human race is one; and together we stand or fall. All, singly and together, are the objects of the love of God and the invitation of the Gospel.

This doctrine of the love of God is the simplest and yet profoundest truth of the Gospel. It even explains the Incarnation and the Atonement, which are the central features of our faith. Yet we stumble upon it. It is too marvelous to grasp. It is all but unbelievable and quite indescribable. It runs out beyond the vanishing point of man's comprehension in all directions. Now if God so loves this world, then of the world we cannot ultimately despair. If God loves *all* this world, we can only go against the grain of His holy will when we respect rank over spiritual integrity or regard color over character.

At this point we have all sinned. Not all have been large in our sympathies nor faithful in our callings. But our Christian consciences are the goad of our correction. The Church is never so truly the church as when acknowledging and repenting her own faults, and studying and amending her own failures. The church is not the ground, but is rather the imperfect means of a universal evangelization. "The Ground of Christian Missions," as Professor W. O. Carver has summarily put it,¹⁰ "is in the nature of the religion, in the programme of the Christ, in the need of humanity, in the eternal power of God."

The Motive of Missions¹¹

From the missionary ground we turn to the missionary motive.

Throughout the history of the missionary enterprise it is

¹⁰ Carver, *The Course of Christian Missions*, p. 15.

¹¹ A variety of statements on the missionary motive are made in: The Laymen's Inquiry, *Rethinking Missions*, pp. 6-12; White, *A Theology for Christian Missions*, pp. 70-93; Baker, *Christian Missions and a New World Culture*, pp. 315-318; Brown, *The Why and How of Foreign Missions*, pp. 6-22; and in any of the *Reports* of the great missionary conferences.

noticeable, and on second thought reassuring, that, in principle, men have dedicated themselves to the cause of an expanding Gospel for kindred reasons. The temporary and accidental details attending Christian decisions of any sort must vary with time and circumstance. Yet these variations may but testify that God works in *this* world, through common means and ordinary situations.

The permanent, constantly recurring theme of Christian missionary motivation, the *leitmotiv* historically considered, has been a loyalty to God's will in Jesus Christ. Other intentions and attendant ideas seem to branch out from this central stock. We shall look at these motives as (1) vertical—in which classification our thought will center on the nature and content of the motivation as issuing from the Revelation of God, and (2) horizontal—as prompted by the need of the world and the inspiration of man.

The Christian motive arising out of the Revelation of God to man is fundamental, timeless, continuous, and everywhere equally obligatory. Indeed, the central affirmations of the Christian faith, far from being mere building materials for theological systems, are full of the freshness of life abundant and portend a universal kingdom of brotherhood because all men are seen to be sons of the King.

Take the Incarnation for example. In the birth of Jesus Christ and in his matchless life we have a revelation of the being and nature of God. Jesus shows us a God with heart large enough to encompass men of every tongue and tribe and nation.¹² Christ reveals God who loves men not only when they are lovable, but when they do mean, cruel, or heartless things or even turn against Him altogether. It is easy to love the lovable, but "God commendeth his love toward us in that while we were yet enemies, Christ died for us."¹³

Christ was not only born, He died. Beyond Bethlehem loomed Calvary. Whatever may be the most acceptable theory of the nature of Christ's atoning work, this much is certain: the moral grandeur there displayed, and the salvatory work there effected do not strike us with proper force so long as

¹² cf. *Revelation* 7:9.

¹³ cf. *Romans* 5: 6-11.

we view the cross as an object of academic debate. Somehow in manner divine and in measure beyond human capacity to grasp, God at Calvary took effective action for the redemption of sinful man in Christ's free offering of Himself. It is when men of any faith and clime come in hour of personal need to seek God's healing balm, that the cross becomes their central hope, and the solemn mystery of Christ's death their grateful theme. Surely, if anywhere, at Calvary the love of Christ will constrain us.¹⁴

Christ was crucified, dead, buried. But this was the beginning, not the end. For on the third day he was raised and appeared convincingly to Cephas, to the twelve, and to above five hundred.¹⁵ If the Incarnation is the revelation of the nature of God, and the Cross the revelation of the purpose of God, then the Resurrection is the revelation of the power of God. Through this revealing, redeeming, risen Christ, God offers mercy, grace, and peace to the entire world of men. It is through disciples with kindred spirits that this divine benediction will reach and bless the world.

The Christian motive arising out of one's response to his horizontal environment—the love he bears toward his fellow-men or his response to the need of the world—is derivative, conditioned by time and circumstance and, in one sense, not everywhere equally obligatory. The Gospel never changes. No one can ever alter the facts of Jesus' birth, life, death, and resurrection. But the world does change. Old thought patterns fade and new ones replace them. Words change their meanings, and symbols once pregnant with thought and feeling become the sterile receptacles of desiccated phrases. Because the truth never runs parallel with the formulæ which carry it—e.g. an "orthodox" man may be evil and a "heretic" be good—we would seek and claim our brethren on the basis of spiritual kinship rather than of intellectual conformity.

Men of all denominations, from every type of school, from all sections of the country have been drawn into ministries of missionary service to the world.

Some have spiritually sensed the fundamental unity of

¹⁴ cf. II *Corinthians* 5: 14-19.

¹⁵ cf. I *Corinthians* 15:3-6.

the human race, and have gone out to their brothers of other lands and tongues. Without cant, sham, superiority complex, or even a bilious type of piety, a Christian can feel a responsibility for the world because he has found the answer to the need of the world. The full implications of the answer are ever to dawn in deeper significance on both sender and receiver.

Many sensitive souls have been moved by the appalling depravity of man to invest their lives among those alien to the hearing of the gospel. There need is greater and guilt is less.

The appeal from physical debilities, disease, and ignorance of sanitary habits has led many, for the sake of Christ, to go and minister to them. To those who live in the western world, the poverty, filth, and disease of large sections of the Orient and Africa are all but unimaginable.

As the Church has become more firmly entrenched in the life of a people, increasing numbers have heeded the call of a growing church and have sought to make their lives contribute to its effective indigeneity. Perhaps we look for a day when our Chinese, Japanese, Indian, or African brothers will come in Christ's stead to us, rebuking us for our secularism, materialism, racial antagonisms, our bondage to numbers and size, our over-activism, our stultifying pride, to point us the way of a more chaste faith and more modest life.

The imperishable dream of a Kingdom of God and an ancient yearning for its coming have carried multiplied hundreds out to meet it. The invisible, intangible, unknowable, have been seen and touched and known. The Kingdom of God in experiential reality has moved men to attempt its further coming in universal plentitude.

However we classify men's missionary motives, or whatever lists of them we tabulate, they gather around three central principles which can be put together in a single clause: a loyal response to the will of God in Christ which leads us both to see the immense proportions of human need and to respond in compassion to it.¹⁶ This comprehensive

¹⁶ cf. Clarke, *A Study of Christian Missions*, p. 49.

motive, which, historically, has controlled the missionary thought of Christ's disciples, is adequate yet. But it is a spiritual motive and must be spiritually discerned.

The Aim of Missions¹⁷

To state the aim of missions is, in one sense, simply to objectify our motives. Assuming that God is actively interested in the world and takes the initiative for its redemption;¹⁸ assuming that His grace is adequate for man as man and that the highest end of man is the knowledge of God;¹⁹ what then is man safe in attempting and justified in achieving? For what ends would we serve the world in the name of Christ?

We here consider the missionary aim in its proximate and its ultimate aspects. Proximately, the aim of missions is to originate and sustain a Christian movement. First of all, the gospel of Jesus Christ is to be presented in such way that all men can and some will accept Him as Savior and Lord.²⁰ This calls for the presentation of the gospel with life as well as with lip. One can hardly bring people nearer to God than he himself has come.

This initial declaration must be followed up and sustained. In a much used analysis, we still say that missionaries are to work in the creation of and home churches to give in the support of programs which shall issue in self-propagating, self-governing, and self-supporting churches.²¹ At long last any country will be won by its own people. The gospel must be established in the native idiom so thoroughly that it penetrates the very air they breathe.

The ultimate missionary aims are the objectives of

¹⁷ On this general topic see: The Laymen's Report, *Rethinking Missions*, pp. 58f; Baker, *Christian Missions and a New World Culture*, pp. 293-297; Zwemer, *Into All the World*, pp. 131-142; Speer, *Missionary Principles and Practice*, pp. 34-42; Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, vol. 1, pp. 101-124, 147-198; Brown, *The Why and How of Foreign Missions*, pp. 22-25; and Hartenstein, *Die Mission als theologisches Problem*, pp. 32-39.

¹⁸ cf. *Romans*, 5: 10-11.

¹⁹ cf. Aurelius Augustinus, *Confessions*, I.1.

²⁰ cf. Brown, *The Foreign Missionary*, p. 29.

²¹ Brown, *The Foreign Missionary*, p. 33.

Christianity itself. Dr. Hugh Vernon White, Secretary, The American Board of Commissioners for Foreign Missions, lists these objectives as three.²² In the measure that these represent the true missionary aims, they represent as well the content of the intention of God in history. They are Christian truth, Christian personality, and Christian community.

It is because Christianity represents itself as the purveyor of truth that it must construe its program within a universal frame of reference. Custom and culture are products of time and place. Truth is universal and timeless. Any religion which takes itself seriously in the moral and intellectual sense must claim universality and thus be missionary. Only Buddhism and Islam have taken themselves with such radical seriousness. It is not accidental that they alone are missionary. Islam claims validity on the basis of the finality of its truth miraculously revealed by Allah to Mohammed. Buddhism offers men as its truth the ultimate unreality of the human soul, the end of which shadowy existence is complete absorption, if not annihilation, in Nirvana. Jesus Christ offers men the truth in the growing fulness of his own divine-human life and in the gift of the freedom and life-abundance of divine sonship.

The concepts of personality and its worth, are deeply inbedded in the Christian faith. Supremely in Christ does the individual become the moral unit. The meaning of personality finds its fullest exemplification and most explicit application in his teaching. He affirmed that what was deepest in man was realest in God. God's universal, moral laws were written in those tables of flesh, the hearts of men. Man's worth was intrinsic and also derived. Part of the individual's meaning and worth derived from his relationship to the social whole, and from the fact of his being a means of glorifying God in the earth.

The finest personality is revealed only in relations with kindred personalities. We need not only freedom which is individual; we need fellowship which is social. Christian community is thus the final goal. The Christian prays not

²² White, *A Working Faith for the World*, pp. 141-207. In this concluding section I am heavily indebted to the materials contained in this reference.

only for a new birth from above, for a personal justification in God's sight and for stronger individual character—he prays as well for God's name to be hallowed, God's will to be done, God's kingdom to come, on earth as in Heaven.

Attempt has been made to answer the question, "Why Missions?"

We believe in Christian missions because God is what He is, because Christ did and does what is most significant for all men, because we are what we are—brothers.

We go as missionaries or support the mission in every way because we seek to be loyal to the will of God in Christ, because of love for our fellow men, because of the overwhelming need of the world.

Through missions, in the broadest and finest sense, we look for the realization of much of God's dream for humanity: man walking uprightly in truth, man living forthrightly in divine sonship, man dealing outrightly with his fellows in a community of brotherhood and fellowship which shall ultimately merge with the Kingdom of God.

Patterns of Facism—Southern Style

RAVEN McDAVID

THE BATTLE for human rights is as old as humanity itself, and it will go on until the overthrow of the last barrier setting man against man. It did not begin with the Declaration of Independence or Magna Carta, and it did not end with the military defeat of Germany and Japan. It is still present, in attempts of economic vested interests to dominate political, economic, social, and intellectual life by deliberately encouraging hatred and distrust. This is what we mean by fascism.

Fascism is not an ideological monopoly of any European country. John Strachey defined it roughly as the maintenance of capitalism by violence—and as such it can arise in any industrialized society. Huey Long once remarked that we would have fascism in America—but would probably call it democracy. Names then mean little; one can be sure that leaders of a fascist movement will always pick a name with a strong emotional appeal to the prejudices of their audience. What is invariable is the pattern of fascist tactics in keeping potential adversaries divided, so as to conquer them one at a time. Almost invariably, fascism seeks roots in a mass group with a sense of privation or persecution; invariably it seeks to concentrate hatred on a minority scapegoat; invariably it tries to crush organized labor—the strongest group with a direct interest in extending the economic and political basis of democracy—and to keep the intellectuals intimidated, perplexed, or silent until those who might furnish the articulate leadership against tyranny are confronted with the ugly fact of entrenched fascism. That is the way it happened in Germany, Spain, Italy, and Hungary; and that is the way it is now happening in the South. And, as usual, the spread of reaction in the South is so steady that those on the scene have generally not noticed it.

By Southern fascism, I do not mean merely the spectacular antics of hate-spewing demagogues. The South has had too many of those—from Ben Tillman and Tom Watson, through Vardaman, Huey Long, and Blease, down to Bilbo and Rankin

and Talmadge. Their tactics are indefensible, and many Southerners—even conservatives—are willing to fight these men personally. But as a rule Southerners are not willing to go far enough and fight the basic evil of which these men are the superficial symptom. Like syphilitic sores, the Southern demagogues are but the external manifestation of a deeply rooted ill. It does no good to vote down a Cole Blease and leave the forces of hate and reaction dominant, directed by suaver personalities without the Blease mannerisms that antagonized so many South Carolinians.

Psychologically, the South is ripe for fascism.¹ The average white Southerner's thinking is regional, particularistic. He tends to rationalize all the shortcomings of the South by the fact that the South lost the Civil War—to most Southerners still *the* war, regardless of the events of the past seven years. There is a tendency to live in the past and romanticize it, with the social ideal (even of the underprivileged) paternalistic chattel slavery and government by a plantation oligarchy. There are evidences that the South has not had its just share of the nation's wealth and opportunities—absentee ownership of factories, lower wages, higher freight rates, "basing point" price formulas,² inferior schools and health facilities. But instead of frankly recognizing these faults and trying to eliminate them—seeking the help of other sections when necessary—the average white Southerner does little more than grumble to himself and resent anyone from outside who dares to point out these defects or suggest remedies for them.

The chief minority scapegoat in the South is still the Negro—by now an actual numerical minority in every Southern state. Almost everywhere the Negro is economically a second-class citizen, concentrated in unskilled low-wage occupations. His economic gains under the New Deal and war-time full employment were only a fraction of what is needed

¹ W. J. Cash, *The Mind of the South*, Knopf, 1941; Myrdal, *An American Dilemma*, Harper, 1942.

² The "Pittsburgh plus" formula of the steel industry required the purchaser of steel to pay the price at Pittsburgh, plus the freight from Pittsburgh to the point of consignment, regardless of the place of manufacture. As a result, the mills at Birmingham were never given a chance to exploit their geographical advantages in supplying Southern industry.

to raise his standard of living—and that of the whole South—to something like parity with the rest of the country. There is little hope for much improvement during the postwar period, even if there is no depression which would automatically put every minority at a disadvantage. For few white Southerners have come to realize that Negro prosperity is a necessary part of Southern prosperity—just as many Americans in other sections have not come to realize that Southern prosperity is a necessary part of national prosperity. Even the war failed to shake the traditional Southern attitude toward the Negro. Racial segregation in the services, military task-discrimination against Negroes, and the economic and educational handicaps under which Negroes entered the service kept the white Southerner in uniform from appreciating what the Negro soldier could accomplish with decent opportunities and intelligent leadership. The white Southerner who stayed at home grew meanwhile increasingly resentful over the scarcity of servants and the necessity of paying higher wages to those available.³

Since the surrender of Japan, the forces of hate and reaction in the South have been at work to keep the Negro from making further economic or political gains, and from making full use of those he has made. So far there have been only two spectacular outbreaks of violence—the looting of the Negro section of Columbia, Tennessee, under the sponsorship of state patrolmen, and the mass lynching of four Negroes near Monroe, Georgia; but there have been many intimidations and threats, and several reported floggings by masked bands. Southern senators have taken advantage of their right of unlimited debate to filibuster the FEPC out of existence and to postpone indefinitely the proposed 65-cents-an-hour minimum wage law. State and party officials have done their utmost to nullify Supreme Court decisions against

³ During the war, it was common to hear Southerners condemn their former servants for “deserting” during the war, and threaten to “show them who’s boss” when anticipated post-war unemployment sent the Negroes back “begging for their jobs.”

racial discrimination in the primaries.⁴ Demagogues—notably Bilbo and Rankin and Talmadge—have dragged out “white supremacy” and fear of Negro rule as campaign issues.⁵ Less spectacular, but possibly far more ominous, like the gathering of clouds before the storm, is the whispering campaign of hate and fear that oozes its way through every conversation at the dinner table or in the locker-room or at the bar. The basis of this campaign is the defensively blatant assertion that the Negro is naturally inferior, and has made his only advancements toward civilization through his contact with the Southern white man.⁶ The industrialist, defending job discrimination, asserts that Negroes cannot be trusted with animals or machinery,⁷ or attacks unions as “communist” devices for helping Negroes to gang up and force their way into Southern factories and work alongside Southern white women and cheat Southern white men out of their jobs. Housewives, resenting their inability to secure docile Negro servants at low wages, openly resent the new “independence” of the Negroes and spread the rumors of mythical “Eleanor Clubs,” “disappointment clubs,” and “push clubs.”⁸ The focus of this resentment is the Negro’s alleged desire for “social equality,” the traditional Southern euphemism for “forced

⁴ Governor Olin D. Johnston of South Carolina called a special session of the state legislature in 1944, which repealed all the state laws regulating primaries and ostensibly allowed the white primary subterfuge to continue on the grounds that the Democratic Party is a private organization with the right to pick its own members.

⁵ “Cotton Ed” Smith was defeated for renomination to the Senate in the South Carolina primary of 1944, but only after Gov. Johnston, his successful opponent, had come out for “white supremacy” as strongly as Smith. Bilbo and Rankin made the “Negro threat” their chief issue in their successful 1946 campaigns in the Mississippi primaries. In 1946 four of the eleven candidates for Governor in the South Carolina primaries appealed in their speeches to the anti-Negro prejudices of their audiences; a fifth made his stand for racial discrimination a part of his campaign literature.

⁶ The theory of the beneficent influence of slavery on a naturally inferior race was generally used by the slave-owners to justify the institution from 1830 to the Civil War.

⁷ Industrialists, of course, have no scruples about employing Negro labor when white labor is unavailable. In several Georgia mills, during wartime strikes, Negroes were imported as strikebreakers and are still employed.

⁸ The “disappointment club” myth circulated freely among Middle Tennessee housewives in 1943. The *Charleston News and Courier*, March 22, 1946, carried a story of a Negro in Florence, S. C., being sent to prison for belonging to a “push club.”

intermarriage," the *non sequitur* almost always dragged out to close a discussion of economic or political discrimination.⁹

Nor are the Negroes the only scapegoat. One of the economic and social consequences of slavery and of the caste system perpetuating its pattern was the fact that immigrant farmers and laborers usually found fairer economic opportunities in other sections. As a result, except in the seaports, foreign-born whites are few and mostly concentrated in mercantile and catering occupations. This situation easily gives rise to a hatred rooted in ignorance, by which "foreign agitators" and "European riffraff" are blamed for all labor troubles and other forms of social unrest.¹⁰ It is still easy to make political capital over the Civil War and Reconstruction, and to inveigh against national social legislation as attempts of the Yankees to interfere with the rights of the South.¹¹ Anti-Catholic feeling is still latent, capable of being fanned by unscrupulous politicians: in most Southern communities Catholics are socially segregated and find it difficult to obtain public office or teaching positions in the public schools; moreover, the greater racial tolerance of the Catholic Church is used by Protestant agitators to spread anti-Catholic propaganda.¹² Anti-Semitism, too, has grown in recent years; moreover, if there are greater and less degrees of such a basic evil, it is a particularly nauseous kind of anti-Semitism. It is not anti-Semitism arising from daily contact and economic competition—the Southern Jews are much less than one per cent of the population, often of pre-Revolutionary stock, and generally very well assimilated.¹³ In fact, it is hardly directed at the Southern Jews at all, except by implication; it is

⁹ Myrdal points out that the right to intermarriage is not even an ultimate objective of most Negro leaders.

¹⁰ A stock criticism leveled at white Southerners who returned from the war with their racial attitudes changed is that they have been contaminated by associating with "Jews, Communists, and foreigners."

¹¹ The cry of "states' rights" is most loudly raised by Southern senators during their repeated filibusters against anti-lynching, anti-poll tax, FEPC, and minimum wage legislation.

¹² Anti-Catholic feeling of this nature was recently noticed even among upper-class white families in Charleston, S. C., where the parochial schools had made an effort to provide equal instructional facilities for both races.

¹³ The Southern colonies generally had fewer restrictions against Jews than either the New England or Middle Atlantic colonies; South Carolina had none at all.

normally directed at the alleged "Jewish domination" of banking or industry or entertainment, or at the migration of Jewish tourists to Southern resorts. Its manifestations are mysterious anonymous slanders directed at Jews as a group, on subjects about which there is difficulty of rebuttal without a thorough analysis of the evidence—in short, the Hitler technique.¹⁴ That such fostered resentment often spills over and hurts the old-stock Southern Jew is inevitable.¹⁵

II

If the prevalence of attacks on minorities points to a rise of fascism in the South, so does the accepted attitude towards organized labor. Unions are weaker in the South than in other sections; in South Carolina only 15 per cent of the 125,000 textile operatives belong to a union.¹⁶ There are many reasons for this backwardness, some inherent in the nature of the Southern social context, others deliberately fostered by management. Unionization lags behind industrialization, which came late to the South. The over-populated rural areas have always furnished a labor-surplus to whom industrial wages and working conditions, however poor, were far better than what they could hope for on the farm.

The Southern worker is poorly educated and even more poorly read, and therefore inclined to trust the owner or manager as a recognized spokesman for the community. And—a long-recognized part of the Southern paradox¹⁷—the intense individualism of the white Southerner, of whatever class, and his generations-long-fostered resentment of interference from outsiders have made it difficult for him to appreciate the value of concerted action. Nor has manage-

¹⁴ A typical slander is the allegation that there was no black market in shoes during the war because there were no Jews prominent in the shoe industry.

¹⁵ Solomon Blatt of Barnwell has been Speaker of the South Carolina House of Representatives since 1935. During the war, when a member of the House cast slurs on the patriotism of Jews, Mr. Blatt tendered his resignation but was re-elected by acclamation.

¹⁶ In Greenville County, S. C., with approximately 16,000 textile workers there was only one local union, with about 800 members, before the start of the CIO organizing drive.

¹⁷ The coexistence of intense individualism and equally intense devotion to leaders is a recurrent theme in W. J. Cash, *The Mind of the South*. See, for example, pp. 31-44, 161-85, 191-6.

ment missed many opportunities to keep the worker confused and dependent. The low-rent company villages, slightly better than the cabins the operative had lived in, perpetuated the pattern of the Negro "quarters" of the plantation economy, keeping the workers near the mill and dependent on it for housing.¹⁸ Local management (local superintendents even if the mill is but one unit in a Northern-owned chain) follows the traditional paternalistic pattern by speaking the dialect of the workers, calling them by their first names, inquiring after the health of their relatives, and presiding at fish-fries, church suppers, and political meetings. The company finally secures the domination of the social life of the mill village by building and controlling recreation halls, schools (in many industrial communities in the South, the mill-children are educationally segregated from the children of other economic backgrounds),¹⁹ and even the churches.²⁰

Against these odds the progress of organizing has been painfully slow. Perhaps a majority of the locals organized in the South have been very short-lived. They usually start from intense resentment of a wage-cut or some new innovation in working conditions (the Bedeaux stretch-out touched off the first large-scale Southern textile strikes in 1929) with the sudden fervor of a Baptist camp-meeting, flare up into premature strikes,²¹ and—even if the strike is not broken—gradually lapse into inactivity. Even if the local keeps enough membership to retain its charter and its contract with the mill, interest is seldom very strong; attendance at meetings is poor unless there is some outright grievance to fight

¹⁸ Company houses and company stores are more common in the Southern textile industry than in any other American industry; only coal-mining favors these practices on even a comparable scale.

¹⁹ In Greenville, S. C., there is a separate school district, the Parker District, supported and controlled by the mills for the workers' children. Actually, under the so-called luxury taxes, the workers themselves pay a large share of the cost.

²⁰ The management of the Hamrick Mills in Gaffney, S. C., has boasted of its success in using ministers to keep the workers "satisfied." The Rev. Howard Wilson, of Dunean Mill Baptist Church, has repeatedly spoken from his pulpit against the CIO drive in Dunean Mill.

²¹ Francis Gorman, Southern director of the National Textile Workers' Union (AFL), admitted that the great strikes of 1934 were called prematurely, but pointed out that the local unions would have walked out even if the national office had forbidden it.

against, and active educational programs are almost non-existent. Even among the organizers and business agents there are many who have failed to grasp the meaning of the unions' program of economic democracy, and who not only echo the old racial hatreds of the community but assist in fanning them.²² This is the situation confronting the CIO and AFL in their current drives to organize the South.

The national labor organizations are now running head-on into a concerted campaign by management to prevent unionization of unorganized plants and to break unions already established. Trade organs, such as *Manufacturers Record* and the *Textile Bulletin*, openly campaign for the abolition of the Wagner Act and the National Labor Board, expressing their hope that the death of President Roosevelt means "a more normal type" of Federal labor policy. During the big strikes in the steel, automobile, and electrical industries, the corporations generously sowed their propaganda ads in Southern newspapers, with probably greater success than elsewhere, for their ads represented a larger percentage of newspaper-income and were almost never answered by union advertising.²³ Even the better newspapers in the South almost unanimously condemned the arguments of Philip Murray and Walter Reuther, and the smaller papers, particularly small-town weeklies, have spread violent anti-union propaganda—emphasizing communism, foreign influences, and the autocratic policies of such labor leaders as Lewis and Petrillo.²⁴ That swindles exist in big business, that companies have repeatedly interfered with union meetings by direct brutality or indirect pressure, is almost never mentioned. And at the same time extra-legal organizations are being formed to

²² John D. Long, candidate for governor in the S. C. primaries of 1946, appealed to the prejudices of the textile worker against the industrialists and bankers, but was the most outspoken of the candidates in appealing to anti-Negro prejudice. In June of the same year, M. L. Wood, business agent of a CIO textile local in Columbia, S. C., refused the use of his hall to a meeting of the Southern organizing staff of the CIO textile union because a Negro delegate was to attend.

²³ It is not known whether the unions attempted to place advertising in Southern newspapers. None appeared in the South Carolina papers.

²⁴ A typical weekly is the Greenville (S. C.) *Observer*. Its editorials are all anti-labor; it publishes hate-advertisements; its columnists, secular and religious, and its excerpts from other papers are consistently anti-labor, anti-New Deal, anti-Russian, and anti-OPA.

spread hostility to organized labor in the cities and rural areas, so that every organizing drive may expect to meet a counter-drive of intimidation.²⁵

In addition to their propaganda campaign to turn the rest of the community against organized labor, management has several well-established techniques for fighting the establishment of new locals and for weakening those already established. All of these techniques have been observed in the textile industry this year. Hardly had the CIO organizing campaign opened when the management of the unorganized mills announced wage increases, somewhat short of the union goal, but calculated to be enough to weaken the desire of the workers to organize. In more than one mill where union contracts existed, management offered wage increases on condition the check-off provision of the contract was rescinded, and stalled negotiations, threatening lockout unless the union came to terms; only the union's ultimatum of "check-off or strike" induced management to renew the old contract.²⁶ Often even this ultimatum is of no avail, and the workers are forced into protracted strikes, poorly publicized and with the community mobilized against them.²⁷ On one occasion, in Gaffney, South Carolina, the management sold part of the mill machinery and shipped it away, so that there would be fewer jobs for the workers to return to. There is no evidence that management will become less obdurate until the majority of the large plants are organized—if then.

²⁵ The Glavis reports on KKK activities in the 1920's showed that many Southern industrialists were active contributors. A revival of Klan activities has been reported from almost every Southern community in which the CIO has opened its organizing campaign. A Southern fascist organization, the Farmers States Rights Association, Incorporated, with headquarters in Rock Hill, S. C., has been actively planting its hate-propaganda in Southern newspapers. It appeals to anti-Negro and anti-foreign prejudice in building up resentment against the CIO.

²⁶ The management of Woodside Mills, Greenville, S. C., prolonged the 1946 contract negotiations for three months, six weeks beyond the expiration of the old contract, before agreeing to continue the checkoff provision the union had had since 1941.

²⁷ In the 1945-6 strike of the Food, Tobacco, and Agricultural Workers (CIO) at the American Tobacco Company's Charleston plant, the only organized support for the strikers came from the National Maritime Union. The *News and Courier* ran repeated anti-picketing editorials and invariably slanted its news coverage against the strikers. Protestant ministers condemned the strike; one rabbi and a few Roman Catholic priests supported the strikers, but not from the pulpit.

III

Against these reactionary forces, Southern intellectuals are offering little palpable resistance. Intellectuals as such are not numerous in the South, and the atmosphere in which they develop does little to foster a liberal attitude. Southern colleges and universities like Southern school systems, are notoriously inferior, as a group, to those of other sections. This inferiority is manifested in poorer laboratory and library facilities, but above all in the inability of Southern colleges to build up first-rate faculties. Academic salaries are lower, teaching loads heavier, working conditions less satisfactory, and tenure more precarious than elsewhere.²⁸ Worse than all these handicaps are the restrictions of academic freedom and personal liberty; there is almost always some fanatic in the state legislature leading periodic witch-hunts among the faculties of state institutions, and branding the professionally-minded educator as a "trouble-maker," or worse.²⁹ The tradition of military glory has set its stamp upon the organization and administration of the Southern college—in the large proportion of ROTC units, in the pattern of military preparatory schools and military colleges (the latter a type of institution virtually unknown outside the South), in a tendency to bring in retired generals and admirals as college presidents³⁰—with the consequent tendency to concentrate complete control of curriculum, teaching practices, and tenure in the hands of the president and his

²⁸ Of the thirteen "censured administrations" listed by the American Association of University Professors in the 1946 summer issue of its *Bulletin*, nine were in Southern or border states.

²⁹ During the 1942 investigation of Winthrop College (Rock Hill, S. C.) for violating established principles of academic freedom and tenure, it was customary for the administration and its partisans in the state legislature to attack the reputations of the two women, Miss Helen Macdonald and Miss Elizabeth Harris, who had requested the investigation. In July, 1946, Dr. Ruth Stokes, for twelve years head of the mathematics department at Winthrop, was dismissed during the summer session on ten days' notice, on insinuations of disloyalty because she had informed the associations that conditions on the campus had not been remedied.

³⁰ For example, Rear Admiral Smith at the University of South Carolina, General Summerall at the Citadel, General Hodges at LSU, and General Lejeune at VMI. Of these four, Lejeune alone refused to interfere with academic practices as being the proper concern of the faculty; the others have interfered in various degrees with schedules, budget, curricula, appointments, and college publications.

administrative staff, and to discourage all attempts at democratizing college government.³¹

Nor is the tone of private colleges a great deal better than that of the public ones. Most of them were founded by the evangelical Protestant sects, and still remain under denominational control. Even the official position of the Southern denominations has lagged in accepting the findings of modern science and the necessity of building education around the scientific spirit of free inquiry; and each denomination has a fanatically fundamentalist wing, zealous in purging the denominational institutions of all intellectually disturbing influences.³² Even the few colleges with independent endowment do little to impress students with the necessity of social change—partly because wealth is conservative, partly because attacks on community tabus would focus upon them the resentment of the more vocal factions in both state and church. In only three Southern universities of consequence—privately endowed Duke, and the state universities of Virginia and North Carolina³³—is there an approximation of real academic freedom, and only North Carolina has come to grips with the basic problems in the social sciences. Even North Carolina has been financially hamstrung by a parsimonious state legislature, and is perpetually harassed by fundamental-

³¹ Even so conservative an organization as the American Association of University Professors is frowned on by most Southern administrators and labeled the "college CIO." Faculty members active in AAUP frequently find themselves passed over for important committee assignments or for department headships.

³² Furman University, in Greenville, S. C., is one of the better Baptist colleges, with many distinguished names among its alumni and faculty, and with at least one outstanding liberal, the late Dr. E. M. Poteat, as a president. Yet within a period of thirteen years—in 1926, 1932, 1938, and 1939—there were four inquisitions sponsored by the fundamentalist wing of the state Baptist convention.

³³ Duke, with its tremendous endowment from the estate of the late power magnate James B. Duke, has ironically pleased the liberals and disappointed the economic reactionaries who had hoped it would prove a counterpoise to the "dangerous radicalism" emanating from Chapel Hill. To attract the top-grade faculty needed to build a good university, it was necessary not only to pay good salaries but to leave teaching and research unhampered. As a result, Professor N. I. White of the Duke English Department could openly manage Norman Thomas' North Carolina campaign in 1932 without imperiling his job.

ist preachers and reactionary industrialists.³⁴ Elsewhere in the South the social sciences are to be handled gingerly: in so large an institution as the University of Texas, an able and popular president could find himself dismissed for attempting to protect his faculty from inquisitions by the O'Daniel political machine and the industrial lobbies.³⁵

Except for the larger cities and the better universities (and none too many there), few Southern intellectuals are really committed to the liberal viewpoint. The weakness of Southern liberalism is shown in the paucity of legal aid clinics, in the virtual absence of branches of the American Civil Liberties Union, in the few intellectuals affiliated with the PAC, and in coolness toward the Southern Regional Council and the Southern Conference for Human Welfare. Many self-characterized liberals will admit in principle the legitimacy of labor unions or the injustice of racial discrimination, but they hesitate to commit themselves on any specific liberal proposal. Few Southern lawyers will handle cases for labor unions.³⁶ Fewer politicians will openly fight against racial discrimination.³⁷ Almost no teachers will advocate unionization of their profession. In short, racial segregation, ghettoization of industrial workers, and the tradition of white-collar work as something essentially more respectable than manual labor have succeeded in concealing the common interest of the white-collar, farm, and factory workers in preventing the manipulation of the community by a dominant few to the economic and social impoverishment of the rest.

As the battle-lines are being drawn in the South, the prospect is enough to alarm liberals everywhere. The romantic myth of the Old South and the deeply ingrained sectional

³⁴ David Clark, editor of the *Textile Bulletin*, has repeatedly attacked the alleged radicalism of the University of North Carolina, and his diatribes have been echoed by most of the regional trade journals. In June, 1946, the magazine *Dyestuff* published a bitter attack on the attitudes and policies of the University.

³⁵ For a full report of the Texas incident, see the *Bulletin* of the American Association of University Professors, vol. 32 (1946), pp. 374-85.

³⁶ In the 1945-46 Charleston strike, the CIO was unable to get a single local lawyer to represent its members in court.

³⁷ In South Carolina, where the patterns of discrimination are most firmly established, not a single candidate for any office made any suggestion in the 1946 primaries that the pattern should be modified.

inferiority complex offer ready ammunition for the demagogues. Racial and religious prejudice are a centuries-old part of the social context, and seem growing rather than lessening. Organized labor is weak, and publicly suspect; and few Southerners have the training or desire to furnish the intellectual and political leadership against reaction. Yet such leadership must be found if the forces of reaction are to be defeated; external pressure—national legislation sponsored by liberals from other sections, and the fearless exposure of undemocratic conditions by the liberal press everywhere—will help alleviate specific conditions, but for a true change in orientation, the leadership must be found in the South itself. Otherwise, external pressure can be turned by the Southern reactionaries, as it was turned by the Nazis, into ammunition for their own cause—into evidence of “encirclement,” of “conspiracy against Southern rights and Southern interests.”³⁸ The lack of training in democracy is so long-established in the South that even those able democratic leaders that arise have difficulty in keeping the support of the voters.³⁹ It is only by mobilizing all the liberal forces—of labor and school and church—behind these few, and by the relentless determination of the liberals to pursue a long-time policy of education regardless of specific setbacks, that there is any hope of keeping the Southern fascists, by whatever name they may call themselves, from complete domination of their section.

³⁸ “Yankee interference in Southern affairs” was used as campaign propaganda by Talmadge, Bilbo, and Rankin in 1946.

³⁹ Ellis Arnall is conceded to be one of the best governors any Southern state has ever had. Yet his endorsement and active support was not enough to swing the 1946 Georgia primary to Carmichael. In Alabama, Luther Patrick, one of the abler liberals in Congress, was defeated for renomination by a comparative unknown.

NEWS

Three Faiths issue Joint Statement on Cooperation for Economic Justice

New York (RNS)—Organized cooperation of economic groups for the common good and subordination of the profit motive to the dictates of social justice were urged in a joint statement issued here by 122 Protestant, Roman Catholic, and Jewish leaders.

The "Declaration of Economic Justice" said the moral law must govern economic life, with social justice as the goal and the common good as the underlying principle.

It was stressed that the common good requires the organization of men into free associations of their own choosing, that these groups must cooperate with government, and that the state must intervene in economic life whenever necessary to protect the rights of individuals and groups and aid in the advancement of the general economic welfare. International economic life, it was maintained, is likewise subject to the moral law.

The declaration was made public jointly by the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America.

Explaining the purpose of the statement, the three agencies declared it aimed to "demonstrate to the nation that a vast number of people of religious faiths hold

a common concern in economic justice and well-being."

Also, said the agencies, the declaration affirms "principles based upon a belief in God and His moral law which religious people hold must be applied to concrete issues and decisions in economic life."

The joint declaration is the first to appear since before the war, others having been issued in 1938 and 1940. It originated at a two-day conference held last February and attended by an equal number of Protestant, Catholic, and Jewish representatives.

Each group prefaced the declaration with a special introduction setting forth the nature of the statement and the special reasons for issuing it. The signers comprised 39 leaders in Protestant communions and national organizations; 43 Catholic priests, religious and laymen; and 40 representative rabbis and Jewish laymen.

Major excerpts from the declaration follow:

Moral Law: "Economic problems are admittedly technical problems, but they are also theological and ethical. Ultimately they depend for their solution upon our concept of the nature of man—his origin and his destiny, his rights and his duties,

his relationship to God and to his fellowmen."

Material Resources: "The right to private property is limited by moral obligations and is subject to social restrictions for the common good. Certain types of property, because of their importance to the community, ought properly to be under state or other forms of public ownership. But in general the aim of economic life should be the widest possible diffusion of productive and consumptive property among the great masses of the people."

Social Justice: "Stable and full employment cannot be achieved without a proper balance among prices, profits, wages and incomes generally. Wages must be maintained at that level which will most effectively contribute to full employment. In many cases this will mean that wages must be raised above a standard family living wage, which is only the minimum requirement of justice. The common good further requires that special efforts be made to raise the earnings of sub-standard income groups, not only in justice to them, but also in the interest of continuous employment."

Profit Motive: "To make the profit motive the guiding principle in economic life is to violate the order which God Himself has established. The profit motive, while useful within reasonable limits, must be subordinated to the motive of the service of

human needs and the dictates of social justice."

Free Association: "It is the duty of the free organizations of workers, farmers, employers, and professional people to govern themselves democratically and to assume their full responsibility for the ethical conduct of their own industry or profession and for the economic welfare of the community and all its parts. It is also their moral duty to admit to their membership all qualified persons without regard to race, creed, color, or national origin."

Organized Cooperation: "Economic life is meant to be an organized and democratic partnership for the general welfare rather than a competitive struggle for individual or group advantage. Accordingly, the industries, agriculture and the professions must voluntarily enter into an organized system of cooperation among themselves and with the government to establish a rational and a moral economic order. The only alternatives to this are competitive economic individualism, private monopoly or excessive governmental intervention, all of which are unacceptable under the moral law."

International Economic Life: "Organized international economic collaboration of groups and national governments to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states."

FEDERAL COUNCIL URGES ACTION ON GEORGIA LYNCHINGS

New York (RNS)—The Federal Council of Churches is concerned over the fact that no arrests have been made in the three-month-old "mob murder" of four Georgia Negroes.

A resolution adopted here by the Council's executive committee stressed that perpetrators of the crime have not been brought to justice despite the fact that Georgia's governor promised unrelenting action against the criminals.

The committee commended several church groups in Georgia for demanding legal action in the case, specifically mentioning the Georgia Council of Church Women, the Atlanta Methodist Ministers Association, the First Methodist Church in Monroe, Ga., the Episcopal ministers in Atlanta, and the Georgia Synod of the Presbyterian Church in the U.S. (Southern).

RACIAL DISCRIMINATION PREVENTED GANDHI FROM BECOMING CHRISTIAN

Amesbury, Mass. (RNS)—Racial discrimination in a South African church may have been the deciding factor in preventing Mahatma Gandhi from becoming a Christian, Dr. Eddy Asirvatham of Boston University declared here.

Dr. Asirvatham, who is in this country on leave as head of the department of political science

and public administration of the University of Madras, India, said Gandhi, while a young man in Africa, tried to enter a church there to hear a famous English preacher.

He was refused admission, however, and was told that the church was for white people only, Dr. Asirvatham said. Because of that treatment, he continued, the Mahatma never again entered a Christian church.

MISSIONS LEADER SCORES SEGREGATION IN CHURCHES

Johnstown, Pa. (RNS)—Racial segregation within the Protestant churches has become so completely accepted as a daily pattern of living that it is "almost impossible" for white and Negro Christians to mingle in "common fellowship," Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, charged here at the closing session of the triennial convention of the Women's Missionary Society of the United Lutheran Church.

Negro hospitals, schools, and other institutions have been established by the churches on a rigid separatist policy directly repudiating New Testament teachings which hold that segregation is a "denial of the teachings of Jesus about the brotherhood of man," he declared.

While viewing the future with optimism since more and more Protestant churches are "denouncing racial pride and race antagonism as sin," Dr. Dawber pointed out that the Roman

Catholic Church "has been much more truly Christian in its attitude on race—and that is why it is getting the Negroes."

SEES PROTESTANT PRESS STILL STANDING FOR DENOMINATIONALISM

New York (RNS)—The Protestant press in this country stands today as the champion of narrow denominationalism at a time when the rest of the world is progressing toward unity, according to an article in the autumn issue of *Christendom*, quarterly magazine published here by the American Committee for the World Council of Churches.

Written by R. E. Wolseley, Methodist layman and associate professor of journalism at Syracuse University, the article, entitled "The Church Press: Bulwark of Denominational Sovereignty," is based on a study of 184 issues of 64 different papers and periodicals representing 21 Protestant denominations.

NEGRO GROUPS ADMITTED TO MEMBERSHIP IN N. C. CHURCH COUNCIL

Greensboro, N. C. (RNS)—Two Negro groups—the Baptist General Convention of North Carolina and the North Carolina Conference of the Methodist Central Jurisdiction—were admitted to membership in the North Carolina Council of Churches at its annual meeting here. Their admittance brings to some 60 per

cent the council's representation of total Protestant membership in the state.

The council also approved a recommendation that a committee be created to give further study to the need for spiritual ministry in public institutions. The committee was asked to assign local and state-wide responsibility in the matter to individual church groups.

CONGREGATIONALISTS ASK ATOMIC AGE SKILLS TO MEET WORLD'S NEED

Detroit (RNS)—Skills and effectiveness that achieved the atomic age should be "at our disposal in helping to meet the world's need," the Midwest Regional Conference of Congregational Churches declared here in a statement of findings.

Calling on Americans to "have peace among ourselves," the 350 delegates from several states declared that shipments of food, clothing, and other supplies overseas should carry the messages: "Let's Rebuild Together," and "Let's Make All Men Free."

"The establishing of decent standards of life for all should be the aim of every economy," the findings declared.

The delegates also pledged support to the World Council of Churches, which "can be a mighty force moving toward one world when given the wholehearted support of Christians everywhere."

